Bible Greek

Basic Grammar of the Greek New Testament

John Pappas

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Preface

The Greek language of the New Testament is such a precise language that once known, the reader will no longer be handicapped in the Word. It is not possible to interpret completely the thoughts of the original author without going to the original author's language. That means going back to the Hebrew and Greek. Having just a cursory knowledge of the original language helps greatly in the understanding of the Scriptures, but falls short, especially for the English speaker, in understanding the effect and extent of a particular verse.

Luther wrote an important letter, "To the Councilmen of all cities in Germany that they establish and maintain Christian Schools." In this 1524 treatise, Luther wrote:

> Here belongs also what St. Paul calls for in 1 Corinthians 14, namely, that in the Christian church all teachers must be judged. For this knowledge of the languages is needful above all else. The preacher or teacher can expound the Bible from beginning to end as he pleases, accurately or inaccurately, if there is no one there to judge whether he is doing it right or wrong. But in order to judge, one must have knowledge of the languages; it cannot be done in any other way. Therefore, although faith and the gospel may indeed be proclaimed by simple preachers without a knowledge of languages, such preaching is flat and tame, people finally become weary and bored with it, and it falls to the ground. But where the preacher is versed in the languages, there is freshness and vigor in his preaching, Scripture is treated in its entirety, and faith finds itself constantly renewed by a continual variety of words and illustrations. Hence, Psalm 129 likens such scriptural studies to a hunt, saying to the deer God opens the dense forests; and Psalm 1 likens them to a tree with a plentiful supply of water, whose leaves are always green.[1]

It is hoped that this grammar will in some way help the reader come to a better understanding of the Greek New Testament. And that by using the tools of this grammar, the user will be drawn closer to the Lord.

χαρις υμιν και ειρηνη
(Grace and peace to you)

John Pappas
September 2008

[1] Martin Luther, ed. W Brandt and H Lehman, *Luther's Works* (Philadelphia: Muhlenberg Press, 1962), pp.357-366

The Method

The method used for learning the Greek of the New Testament is based on the internet video Bible Greek VPOD produced by the author and what the author received during his seminary work under the direction of Dr. Mal Couch. Dr. Couch's method was to "keep it simple." This is essential for any first year language course, not just Biblical Greek. One must become familiar with the essentials, the fundamentals, without too much time spent on unfamiliar grammar terms. It is by no means implied that the grammar terms are not important, nor is it the point of this program to omit technical words, but the mechanics of the language must be introduced without over-whelming the student. The basics must be introduced and understood then the technical details can be presented so the student can grow.

This program is based on the three fundamentals:

- Chapter reading of the grammar book
- Video instruction using the Biblegreekvpod lessons
- Then, back to the book and practice exercises

This method is simple, straight to the point, and proven. It is the purpose of this method and program that the student will gain a quick confidence working with the language and the love and value for it will grow.

Working the practice exercises is extremely valuable. There is no substitute for memorizing the vocabulary and translating the verses. The volume of words to memorize for each lesson is manageable, and the translation work limited to five or six verses. The selection is made in order for the student to become experienced in the subject of the chapter yet blessed since many of the verses have been chosen so that the student will be excited about the "meat" of the Scriptures. The verses were selected for the most part because of their doctrinal meat not just verses for practice sake. Use a Bible, in fact several versions of the Bible when translating so as to get acquainted with variations. Do not get hung up on the variations – just do the basic translations work and wait until intermediate Greek to understand the variations.

May your time be spent in the word, not around the word. May the riches and depths of His word bless you greatly.

Chapter One

The Story of Language

The Greek of the New Testament is very unique. It is, in a word – preserved. Preserved for all time. Frozen in time by a sovereign God who has preserved His Word in the Hebrew of the Old Testament and Greek of the New in order for all mankind to have a precise knowledge of what He has to say. In fact, God created Adam mature for fellowship with Him. Therefore, Adam was either created already knowing a language or shortly after his creation was "gifted" (supernaturally given) with a complex language to talk with the pre-incarnate Christ in the garden. Adam, Eve and God walked and talked in the garden.

It did not take long for man to disobey God's Word and mankind fell. Through one man's sin, death entered the world. Adam and Eve and all their descendents did, however, obey God's command to populate the earth and soon the number of people on the earth increased greatly and sin multiplied. Evilness increased so much that God had to miraculously confuse the common language. Different language groups were born and mankind separated, by families, into unique ethnic groups.

Language is predominantly a spoken form of communication, but God preserves His Word in the written form. The spoken form is more versatile in that one can stress certain words by the inflection of the voice. In the written form, God gave man a way to preserve His Word in a permanent record, and commands mankind to preserve His sacred word faithfully and carefully.

Legal documents, trade records, history, ancient and modern, are all recorded in writing. All languages have certain fundamental elements with rules that regulate its form. This has to be or communication with each other would be impossible. All those years in school taking English for the purpose of teaching us how to read and write are for the purpose of teaching proper communication with all its rules. In America, the early Puritans wanted all children to learn how to read and write so they could understand God's Word for themselves. So no one would be ignorant of our Savior's gift – that God came in the flesh, died on the cross as the perfect sacrifice, was buried, and was raised from the dead. He lives, so we may have eternal life with Him.

The Story of Greek

The Greek language has developed through the ages from its early dialects about 1500 BC. The language is generally classified into five periods. The *Formative period* extends from the origin of the race to Homer (c. 900 BC)[2]. It was during this period that the Ionic branch was established and in particular Attic Greek which dominated the dialects. This was the language of Athens.

The next great period of the Greek language is called the *Classical period*. This period extended from Homer to the great Alexandrine conquest (c. 333 BC). Attic was the dialect with a few carryovers from the Doria and Aeolic dialects, which are identified as irregular and exceptions. This type of Greek was not confined to Athens and spread as God moved in the

[2] These five periods are defined in Dana & Mantey, *A Manual Grammar of the Greek New Testament* (New York: MacMillan Publishing 1994)

world causing the Leopard of Daniel (Daniel 7) to conquer Medo-Persia, Egypt and all areas between. The Leopard of Daniel was identified as Alexander the Great. To accomplish this conquering of the world by Greece, Alexander recruited men for his army from all parts of Greece. This new group played a vital role in the emergence of a new type of Greek. The language of Hellenistic society was derived from blending the various dialects of the Greeks into a new common language dominated by Attic.

<table>
<tr><td rowspan="2">Greek</td><td>East Greek</td><td>Attic-Ionic
Arcadian-Cyprian
Aeolic:
Lesbain,
Thessalian,
Boeotian</td><td rowspan="2">The Koine or Hellenistic Greek</td><td rowspan="2">Modern Greek[3]</td></tr>
<tr><td>West Greek</td><td>NW Greek:
Locrian,
Phocian,
Elean
Doric:
Laconian,
Argolic,
Corinthian,
Creatan, etc</td></tr>
</table>

This new dialect ushered in the next great period known as the *Koine period*. This period extended from 330 BC to AD 330. It is the period of the common or universal Greek. Koine means "common" and it was the language of the common people and the common means of communication in the Hellenistic age (c. 300 BC to AD 500).

The Hellenistic colonists made Greek permanent. Only after the passage of several centuries, the sixth century AD, did the Koine give way to the Greek of the *Byzantine period* (AD 330 to 1453). This period began with the division of the Roman Empire. The last period is the *Modern period* dating from 1453 to the present.

The movement of a universal language that the common man communicated by (or what is commonly called the commercial language), was a sovereign act of God which brought His word to the entire world. The New Testament was written in Greek and it was by this Greek - the unique Koine Greek, that the gospel of Christ spread like wildfire throughout the region.

The Greek of Palestine

Palestine was multilingual in the time of Christ. Aramaic was the language of the remnant of Israel, a remnant of the Babylonian captivity some 300 years prior to Christ. Jesus spoke Aramaic as is seen in the Gospel record, Hebrew was the language of the rabbinic circle, but it was Greek that was common to all in that region. Koine means "common, "everyday" and was the language of the Hellenistic world. Christ and His desciples spoke Greek, which most

[3] Adopted from Bruce Metzger, *Lexical Aids for Students of New Testament Greek* (New York: Oxford University Press, 1991), p. 74

certainly was a practicality. Furthermore, there existed in Jerusalem a Greek speaking Jewish synagogue (Acts 6:9) which no doubt used the Greek Old Testament Septuagint in their service.

The Greek New Testament Manuscripts and Modern Tools

The Biblical writings of the New Testament that have come down to us today have been analyzed (textual criticism) to the point that the major versions are all very good[4]. The major manuscripts in use are the Textus Receptus (TR), the Majority Text (MT), and the Nestle-Aland (NA^{27}). With the computer resources that are commonly available today, each one of these texts may be used with complete lexical detail. There are two dominant resources that modern academia uses, Bible Works™, and Logos™. There are, however, a number of very good free resources that can be found on the Internet. The Online Bible, and e-Sword are just two of many. Each of these software programs provides the Greek text along with lexical detail. It is encouraged that anyone learning a language not use these resources. It is recommend that those learning the language do so the old fashion way – memorize the vocabulary and forms. This insures that the proper time is spent learning the language. Greek is not a hard language to learn, but it does require the effort needed to quickly identify the root word and its form.

Since Greek uses a lot of compound words, knowing the basic vocabulary is essential, and the compounds can be "broken down" by literally saying the compounds to get to the new word. This is fun as can be seen by using the word knowledge, '*gnosis*' is knowledge, but '*epi-gnosis*' is over-knowledge, or upon-knowledge, which is a complete or precise knowledge. And '*a-gnosis'* is the compound of the negative particle and the Greek word for knowledge, which is combined to give no-knowledge or the English equivalent, ignorance.

[4] For a good description of the history of the Greek manuscripts see Bruce Metzger, *The Text of the New Testament* (Oxford University Press, 1992), or Philip Comfort, *Early Manuscripts & Modern Translations of the New Testament* (Grand Rapids: Baker Books, 1990).

Chapter Two

The Greek Alphabet

The New Testament Greek has twenty-four letters. There exists in the Greek both upper and lower case letters as shown in the following table.

Capital Letters	Small Letters	Name	Transliteration[5]	Pronunciation
Α	α	alpha	a	f**a**ther, c**a**t
Β	β	beta	*b*	**b**all
Γ	γ	gamma	g	**g**ift
Δ	δ	delta	d	**d**ebt
Ε	ε	epsilon	e	s**e**t
Ζ	ζ	zeta	z or dz	**Z**ion
Η	η	eta	ē	ob**ey**, **a**te
Θ	θ	theta	th	**th**eme
Ι	ι	iota	i	p**i**t, mach**i**ne
Κ	κ	kappa	k	**k**it
Λ	λ	lambda	l	**l**ight
Μ	μμ	mu	m	**m**an
Ν	ν	nu	n	**n**o
Ξ	ξ	xi	x	a**x**
Ο	ο	omicron	o	p**o**t
Π	π	pi	p	**p**ay
Ρ	ρ	rho	r	**r**ise
Σ	σ	sigma	s	**s**eas
	ς	sigma (final form)	s	sea**s**
Τ	τ	tau	t	**t**o
Υ	υ	upsilon	u	t**u**be
Φ	φ	phi	ph	**ph**one
Χ	χ	chi	ch	**Ch**rist
Ψ	ψ	psi	ps	ta**ps**
Ω	ω	omega	o	t**o**ne

[5] Transliteration is the process of assigning an English equivalent to the Greek letter.

Notice the five groupings. These are grouped in four or five letters per group in order to help in the memorization process. It is far easier to memorize a group of four or five letters, then, once that group is memorized, move on to the next group. Memorize the form of the small letters only, saying the name and writing down the letter many times. Do this until the whole alphabet can be written without hesitation.

The Vowels

There are seven Greek vowels similar to English. They are α, ε, η, ι, ο, υ, and ω. The sounds adopted as equivalent to the vowels in Greek are given for the sake of consistency in pronunciation.

The Diphthong

In Greek there are seven diphthongs. A diphthong is two sounds that unite in a syllable forming a single sound.

Diphthong	Transliteration	Pronunciation
αι	ai	**ai**sle
αυ	au	kr**au**t
ει	ei	h**ei**ght
ευ	eu	f**eu**d
οι	oi	**oi**l
ου	ou	gr**ou**p
υι	ui	s**ui**t
ηυ	approximately the same as ευ	

Syllables

The word syllable comes to the English from the Greek *syllabē* meaning, "that which holds together," and applies to how a word is pronounced. A word or part of a word pronounced with a single, uninterrupted sound of the voice. Every Greek word has as many syllables as it has separate vowels or diphthongs. In general, words are broken up into syllables using the following rules:

- Between vowel and consonant
- Usually when two consonants are placed next to each other

This is seen in the following words.

θε-λω	the-lo
νο-μος	no-mos
κοσ-μος	kos-mos
α-δελ-φος	a-del-phos
αν-θρω-πος	an-thrō-pos
ε-χω	e-chō

Pronunciation

Note the following pronunciation rules:

1. Rules for gamma. When γ is followed by a γ, κ, or χ, it is pronounced like the English "n" (e.g. άγγελος is pronounced an-ge-los).
2. Rules for zeta. When zeta (ζ) begins a word, it is pronounced as "z;" as in **z**ebra. Otherwise, it is pronounced as "dz" as in su**ds**.
3. Rules for vowels:

- Epsilon (ε) and Omicron (ο) are always short.
- Eta (η) and Omega (ω) are always long.
- Upsilon (υ) may be either long or short.
  - Alpha (α) has two sounds: c**ă**t and f**ä**ther.
  - Iota (ι) has two sounds: p**ĭ**t and machi**i**ne.

Rules for diphthongs:

- In general all diphthongs are long.
- When an iota follows a long vowel, the iota is written under and vowel and is called "iota-subscript." For this case the iota subscript does not affect the pronunciation.

Breathing Marks

Greek uses two breathing marks for the purpose of pronunciation of words starting with a vowel, a diphthong, or an initial rho (ρ). There is the smooth mark that looks like the single right quotation mark ( ) and placed over the beginning letter or in the case of a diphthong over the second vowel letter but does not affect the pronunciation of the word. The rough breathing mark that looks like the single left quotation mark ( ) and placed upon the first letter changes the pronunciation of the vowel to an "h." For example, αμαρτία is pronounced hä-mar-tee-ä.

Accent Marks

There are three accent marks that are used in the Greek to indicate rising or falling of the voice. The *acute* (΄) indicates the rising voice; the *grave* (`) indicates falling voice; and the *circumflex* (ˆ) indicates both rising and falling. The emphasis on pitch is not reproduced today, but the accent marks are still present. Thus, in pronunciation, we make no distinction between the accents.

Punctuation Marks

Greek has four punctuation marks. Like English, Greek uses the comma (,) and the period (.). The English colon and semi-colon are represented by (˙) and the question mark is represented by (;).

A final word

The phonological or sound system of the Attic dialect was too complex and artificial for the ears of the Hellenistic world. By the first century AD some vowels and diphthongs were already starting to be pronounced alike, as in Modern Greek, and consequently were confused. The confusion of the vowels and diphthongs of the ē sound is called *itacism*. As a means of standardization, the sound of the vowels adopted here are given for the sake of consistency. The sysem of pronunciation recommended throughout this books stresses the use of the International Phonetic Association (IPA). Recognized symbols of the IPA system provide exact pronunciation applied to any language or culture.

Practice

A. Memorize the alphabet (It is helpful to memorize the alphabet in groups of 5).
B. Memorize the diphthongs.

Chapter Three

Present Active Indicative Verbs

Vocabulary

αγω	I lead	εχω	I have
ακούω	I hear	θέλω	I wish, will
βλέπω	I see	λαμβάνω	I take, receive
γινώσκω	I know	λέγω	I say, speak
γράφω	I write	λύω	I loose, or destroy
διδάσκω	I teach	πέμπω	I send
εγείρω	I raise up	φέρω	I bear, bring

The Greek Verb

In Greek as in English, the verb is the focal point of action. The verb is usually the key word in the sentence and serves as the most important part of interpretation. The verb is a word that describes action or state of being. As in most languages, the Greek verb has tense, voice, mood, person, and number. The verb must agree with its subject in person and number. For example, if the subject is third person, the verb must be third person.

Tense in English is restricted to the time when the action of the verb takes place. That is, tense is either past ("I wrote"), present ("I am writing"), or future ("I will write"). In Greek, however, tense provides two elements – time of action, and kind of action (also called aspect). With time, the meaning may be either past, present, or future. When kind of action is indicated, it expresses progressive, undefined, or perfected action. Progressive action implies a continuation of action. Undefined action means that the action is thought of as a simple event and says nothing about whether or not it is a process. Perfected action describes the action as having been completed with the result of the action continuing.

> No element of the Greek language is of more importance to the student of the New Testament than the matter of tense. A variation in meaning exhibited by the use of a particular tense will often dissolve what appears to be an embarrassing difficulty, or reveal a gleam of truth which will thrill the heart with delight and inspiration….The development of tense has reached its highest in Greek, and presents its greatest wealth of meaning. 'Among all known ancient languages none distinguishes the

> manifold temporal (and modal) relations of the verb so accurately as the Greek'.[6]

Voice is that quality of the verb that indicates the relationship of the subject to the action. If the subject does the action, then the verb is in the active voice. In the example "John hit the ball." Hit is in the active voice because the subject, John, did the action. If the subject receives the action, the verb is in the passive voice. In the example, "John was hit by the ball." The subject John "was hit" by the ball making the action passive voice. If the action is returning to the subject, then the voice is middle. In the example "John hit himself," the subject, John, participated in the action, either directly or indirectly.

Mood provides the thought with the aspect of reality. For example, "the child runs," relates the idea that the child is running in the present. To say, "if the child runs," relates the idea of the possibility of the child running in the present. Mood represents the attitude of mind on the part of the speaker." There are two moods in Greek, (1) the real mood – called the indicative; and (2) the potential mood – which includes (a) the subjunctive (may, might), (b) the optative (may –expressing more hesitation than the subjunctive), and (c) imperative (command).

Person provides the thought with whether the subject is speaking (first person – I, we), is being spoken to (second person – you), or is being spoken about (third person – he, she, it, they).

Finally, the verb will indicate the *number* – whether the subject is singular or plural. The verb agrees with its subject in person and number.

Present Active Indicative

The first verb system that most students encounter is the present active indicative. The verb λύω is identified by its stem (λυ-) followed by a personal pronoun ending.

Singular		**Plural**	
1st λύ-ω	I am loosing, I loose	1st λύ-ο-μεν	we are loosing, we loose
2nd λύ-εις	you are loosing, you loose	2nd λύ-ε-τε	you are loosing, you loose
3rd λύ-ει	he/she/it is loosing	3rd λύ-ουσι(ν)	they are loosing, they loose

The *verb stem* is the distinguishing factor of the verb. The stem remains unchanged as the personal pronoun endings change according to person and number, and as the front of the stem is augmented with addition of tense prefixes.

[6] H.E. Dana & Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (The Macmillan Co.:Toronto, 1994), pp. 176,177

Notice the second person singular and plural are distinguished in the Greek but in the English they have the same form ("you are loosing"). Also notice the movable nu (ν). In the ancient texts sometimes a nu (ν) appears in the third plural form of the present active indicative after the iota (ι). In addition, it appears at the end of other words ending in σι, or ε, especially when followed by another word beginning with a vowel. This is noted so that you may be aware that at times a nu (ν) is added and other times not.

Parsing Verbs

To parse a verb is to identify its parts. One identifies tense, voice, mood, person and number. For example to parse the verb λύεις, one says it is a Present Active Indicative, 2 person, singular of λύω (note: the first person singular is identified as the root).

The Present Active Indicative

The present tense describes the time of action or kind of action. For the present tense the fundamental significance is the idea of progress. It represents *linear* (on-going) action, or this is also referred to as *durative* action. The active voice means the subject is producing the action. The indicative mood means that the action is real or that there is the reality of the action. The indicative is the mood of certainty. "It represents the verbal idea from the viewpoint of reality. This is the attitude of mind expressed, whether the assumed reality is an objective fact or not."[7]

The Present Active Infinitive

The present active infinitive possesses the idea of a verbal noun having tense and voice. The infinitive can function as relating (a) time, using "while," or "as;" (b) reason, using "because;" (c) purpose, using "to," "in order to," "so that;" (d) result, using "that," "so as to," "as a result;" and (e) means, using "by means."

Present Active Infinitive of λύω is λύ-ειν to loose

Practice

A. Memorize the vocabulary.
B. Parse the verbs in the following format: tense, voice, mood, person, number, root, translation (e.g., άκούει – P.A.I.3Sg. from άκούω – he/she/it is hearing).

1. βλέπει 2. γινώσκομεν 3. λέγουσιν 4. φέρετε 5. γινώσκεις 6. πέμπει 7. λέγεις 8. φέρουσιν 9. άκούω 10. διδάσκεις

[7] Dana And Mantey, *A Manual Grammar of the Greek New Testament* (Macmillan Co., 1955), p. 168

Chapter Four

Second Declension Nouns

Vocabulary

αγγελος, ο	messenger, angel	καί	and, also, even (conj.)
αδελφός, ο	brother	καρπός, ο	fruit
ανθρωπος, ο	man, person	κύριος, ο	lord
απόστολος, ο	apostle	λίθος, ο	stone
αρτος, ο	bread, loaf	λόγος, ο	word
δουλος, ο	slave, servant	νόμος, ο	law
δωρον, τό	gift	οικος, ο	house, household
θάνατος, ο	death	οχλος, ο	crowd, multitude
ιερόν, τό	temple	υιός, ο	son

The Greek Noun

Greek nouns, as English nouns, are words used to name a person, place, or thing. The Greek noun contains case, gender, and number. To complicate matters there are three declensions or grouping of Greek nouns. A declension is a grouping of nouns according to their endings but has no effect on their translation.

Case has to do with the function of the noun as it relates to the verb or to other parts of the sentence. Greek has eight distinctive cases, but of these eight cases, one only has to remember four (or five forms when the vocative form is different from the nominative).

1. *Nominative*. The nominative is the case of designation. It is the "naming" case. The nominative serves as the subject of the sentence or clause. It is translated as υιός "a son," or when used with the article ό υιός "the son."
2. *Genitive*. The genitive is the case of description. The genitive specifies or qualifies the word it modifies. It expresses possession and is translated as υιόυ "of a son," or when used with the article του υιόυ "of the son."
3. *Ablative*. The ablative is the case of separation or origin. It uses the same form as the genitive and is translated υιόυ "from a son," or when used with the article του υιόυ "from the son."
4. *Dative*. The dative is the case of reception. It is translated as υιόω "to a son," or when used with the article τω υιόω "to the son."
5. *Locative*. The locative is the case of location or position. It uses the same form as the dative and is translated as υιόω "in a son," or when used with the article τω υιόω "in the son."

6. *Instrumental*. The instrumental is the case of means or instrument. It uses the same form as the dative and is translated as υιόω "with or by a son," or when used with the article τω υιόω "with or by the son."
7. *Accusative*. The accusative is the case of limitation. The action extends to and is limited to the object. Its main usage is with the direct object of the phrase. It is translated as υιόν "son," or when used with the article τον υιόν "the son."
8. *Vocative*. The vocative is the case of address. In the plural the case always has the same form as the nominative, but in the singular the forms are often different. It is translated as υίέ "Son,…"

The Second Declension Noun

Second declension nouns are primarily masculine and neuter.

Second Declension endings - Masculine

	Singular	**Plural**	**Translation**
Nominative	-ος	-οι	"a, the"
Genitive	-ου	-ων	"of"
Ablative	-ου	-ων	"from"
Dative	-ω	-οις	"to, for"
Locative	-ω	-οις	"in"
Instrumental	-ω	-οις	"with, by"
Accusative	-ον	-ους	"a, the"
Vocative	-ε	-ου	"O"

Second Declension endings - Neuter

	Singular	**Plural**	**Translation**
Nominative	-ον	-α	"a, the"
Genitive	-ου	-ων	"of"
Ablative	-ου	-ων	"from"
Dative	-ω	-οις	"to"
Locative	-ω	-οις	"in"
Instrumental	-ω	-οις	"with, by"
Accusative	-ον	-α	"a, the"
Vocative	-ον	-α	"O"

The Article

A noun may, or may not, possess a *definite article*. In the Greek there is no indefinite article corresponding to the English "a" or "an." To express the indefinite idea in Greek, the article is omitted. So, ό υιός is translated "the son," while, υιός is simply "son" or "a son."

Second Declension Article - Masculine

	Singular	**Plural**
Nominative	ὁ	οἱ
Genitive	τοῦ	των
Ablative	του	των
Dative	τω	τοις
Locative	τω	τοις
Instrumental	τω	τοις
Accusative	τον	τους

Second Declension Article - Neuter

	Singular	**Plural**
Nominative	τό	τά
Genitive	του	των
Ablative	του	των
Dative	τω	τοις
Locative	τω	τοις
Instrumental	τω	τοις
Accusative	τό	τά

Examples:
Masculine noun λόγος

Singular			Plural		
N	λόγος	a word	NV	λόγοι	words
GA	λόγου	of/from a word	GA	λόγων	of/from words
DLI	λόγω	to/in/by a word	DLI	λόγοις	to/in/by words
Ac	λόγον	a word	Ac	λόγους	words
V	λόγε	O word			

Neuter noun ἱερόν

Singular			Plural		
NV	ἱερόν	a temple	NV	ἱερά	temples
GA	ἱερου	of/from a temple	GA	ἱερων	of/from temples
DLI	ἱερω	to/in/by a temple	DLI	ἱεροίς	to/in/by temples
Ac	ἱερόν	a temple	Ac	ἱερά	temples

The Adjective

Adjectives modify a noun or stand alone. An adjective will have gender, number and case and will agree with the noun it is modifying. The adjective may contain a definite article or stand alone.

Examples:
ὁ ἀγαθος λογος the good word
ὁ ἀγαθος the good man

Practice

A. Memorize the vocabulary and the second declension masculine articles.
B. Decline the following nouns using the format: case, gender, number, translation (e.g., λόγου – g/a.m.sg. – of/from a word).
1. λόγω 2. λόγοις 3. ίερόν 4. ίερά 5. λόγους 6. λόγοι
C. Decline the following nouns using the format: case, gender, number, translation (e.g., του λόγου – g/a.m.sg., with def. art. – of/from the word).
1. τω λόγω 2. τοις λόγοις 3. τό ίερόν 4. τά ίερά 5. τούς λόγους 6. οί λόγοι
D. Translate the following sentences.
1. ό δουλος φέρει δωρον.
2. ό άπόστολος λέγει λόγον.
3. λαμβάνω δωρα καρπων καί αρτου.
4. γράφομεν τοις άδελφοίς.

Chapter Five

First Declension Nouns

Vocabulary

αγαπη, η	love	ειρήνη, η	peace
αλήθεια, η	truth	εκκλησία, η	church
αμαρτία, η	sin	εντολή, η	commandment
βασιλεία, η	kingdom	εξουσία, η	authority, power
γλωσσα, η	tongue	ημέρα, η	day
γραφή, η	writing, Scripture	μαθητής, ο	disciple
διδαχή, η	teaching	παραβολή, η	parable
δόξα, η	glory	προφήτης, ο	prophet

First Declension Nouns

The feminine noun dominates the first declension form, though some first declension nouns are masculine. This may be confusing at first, but be aware of the following two rules: (1) All first declension nouns ending in η or α in the nominative singular are feminine; and (2) first declension nouns whose nominative ends in ης or ας are masculine.

First Declension Article

	Singular	**Plural**
Nominative	η	αί
Genitive	της	των
Ablative	της	των
Dative	τη	τοις
Locative	τη	τοις
Instrumental	τη	τοις
Accusative	τήν	τάς

Feminine Forms

There are three feminine forms. The stem ending determines which form is used and all plural forms are the same.

1. When the stem ends in ε, ι, or ρ, the predominant vowel is a long α and the endings are as follows:

First Declension for ε, ι, or ρ, stem

	Singular	Plural	Translation
Nominative	βασιλεία	βασιλειαι	"a, the"
Genitive	βασιλείας	βασιλειων	"of"
Ablative	βασιλείας	βασιλειων	"from"
Dative	βασιλεία	βασιλείαις	"to"
Locative	βασιλεία	βασιλείαις	"in"
Instrumental	βασιλεία	βασιλείαις	"with, by"
Accusative	βασιλείαν	βασιλείας	"a, the"
Vocative	βασιλεία	βασιλειαι	"O"

2. When the stem ends in ς, λλ, ζ, ξ, or ψ, the endings are as follows:

First Declension for ς, λλ, ζ, ξ, or ψ, stem

	Singular	Plural	Translation
Nominative	γλωσσα	γλωσσαι	"a, the"
Genitive	γλώσσης	γλωσσων	"of"
Ablative	γλώσσης	γλωσσων	"from"
Dative	γλώσση	γλωσσαις	"to"
Locative	γλώσση	γλωσσαις	"in"
Instrumental	γλώσση	γλωσσαις	"with, by"
Accusative	γλώσσαν	γλωσσας	"a, the"
Vocative	γλωσσα	γλωσσαι	"O"

3. When the stem ends in any other letter the endings are as follows:

First Declension stem

	Singular	Plural	Translation
Nominative	γραφή	γραφαί	"a, the"
Genitive	γραφης	γραφων	"of"
Ablative	γραφης	γραφων	"from"
Dative	γραφη	γραφαις	"to"
Locative	γραφη	γραφαις	"in"
Instrumental	γραφη	γραφαις	"with, by"
Accusative	γραφήν	γραφάς	"a, the"
Vocative	γραφή	γραφαί	"O"

Masculine Forms

There is only one first declension masculine form. These nouns end in ης and are declined as follows:

First Declension stem - Masculine

	Singular	**Plural**	**Translation**
Nominative	προφήτης	προφηται	"a, the"
Genitive	προφήτου	προφητων	"of"
Ablative	προφήτου	προφητων	"from"
Dative	προφήτη	προφηταις	"to"
Locative	προφήτη	προφηταις	"in"
Instrumental	προφήτη	προφηταις	"with, by"
Accusative	προφήτην	προφήτας	"a, the"
Vocative	προφητα	προφηται	"O"

Practice

A. Memorize the vocabulary and the first declension feminine article.

B. Decline the following nouns using the following format: case, gender, number, translation (e.g., λόγου – g/a.m.sg. – of/from a word).

1. αγάπη 2. γλώσσης 3. βασιλείας 4. γραφαί 5. προφήτη 6. προφητων

C. Decline the following nouns using the format: case, gender, number, translation (e.g., του λόγου – g/a.m.sg., with def. art. – of/from the word).

1. η αγάπη 2. της γλώσσης 3. τας βασιλείας 4. αι γραφαί

D. Translate the following sentences.

1. η αγαπη αληθης.
2. ακουει ο λογος αληθης.
3. λεγει της δοξης του κυριου.
4. ο κυριος λεγει της βασιλείας
5. ακουει η παραβολή της βασιλείας.

Chapter Six

Present Passive and Middle Indicative Verbs

Vocabulary

αποκρίνομαι (D)[8]	I answer	εξέρχομαι(D)	I go out of
αρχω	I rule	προσέρχομαι(D)	I come to, go to
βάλλω	I throw	συνέρχομαι(D)	I come with
γίνομαι (D)	I become	καρδία, η	heart
δέχομαι (D)	I receive	κηρύσσω	I proclaim, preach
ερημος	desert	ουρανός, ο	heaven
ερχομαι (D)	I come, go	πορεύομαι(D)	I go
απέρχομαι (D)	I go away	σώζω	I save
διέρχομαι (D)	I go through	φωνή, η	voice
εισέρχομαι (D)	I go into, enter		

The Present Passive Indicative

The Greek verb has three voices, active, passive and middle. The passive voice means the subject is being acted upon by another agent. Or, to put it another way, the subject is acted upon or receives the action expressed by the verb[9]. In the example, "For all who are *being led* by the Spirit of God, these are sons of God." (Rom. 8:14), αγονται (lit. they are being led) is the verb and is a present passive indicative 3rd person plural.

The Present Middle Indicative

The middle voice means the subject is participating in the action, either directly or indirectly. There are four uses for the middle.

1. Direct Middle.
    a. *Reflexive use*. In the reflexive use, the result of the action is attributed to the agent. For example:

    "The man is teaching himself" (ό άνθρωπος διδάσκεται)

[8] Verbs marked with a (D) are deponent verbs.
[9] Daniel Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), p. 431

b. *Reciprocal use*. In the reciprocal use, the subject engages in an interchange of action, usually possessing a plural subject. For example,

"The men are teaching one another" (οί άνθρωποι διδάσκονται)

2. Indirect Middle.
   a. The subject is acting with reference to itself or in behalf of itself. For example:

   "She is taking gifts for herself" (λαμβάνεται δωα)

3. Intensive Middle.
   a. The agent is producing the action rather than participating in it. For example:

   "He himself is teaching the truth" (διδάσκεται την αληθειαν)

   That is, he alone is doing the teaching.

4. Defective Middle. The defective or deponent simply means that the verb is translated as a present. These verbs appear in the middle or passive forms but are active in function. The word deponent comes from the Latin *deponere* meaning, "to lay down," "put down," "lay aside[10]." These verbs are easy to identify because their dictionary form will be listed with the first middle ending (-ομαι) and most dictionaries will list them as deponent.

Present Passive and Middle Indicative Form

The present passive (I am being loosed) and middle verb (I am loosing myself) forms are identical and context must be used to determine usage. The verb λύω is identified by its stem (λυ-) followed by a middle/passive personal pronoun ending.

Singular		**Plural**	
1st λύ-ο-μαι	I am being loosed	1st λύ-ο-με-θα	we are being loosed
2nd λύ-ῃ	you are being loosed	2nd λύ-εσ-θε	you are being loosed
3rd λύ-ε-ται	he/she/it is being loosed	3rd λύ-ον-ται	they are being loosed

[10] D.P. Simpson, *Cassell's Latin Dictionary* (New York: Macmillan, 1968), p.180

Practice

A. Memorize the vocabulary.
B. Memorize the present passive/middle indicative form.
C. Parse and translate the verbs below in the following format: tense, voice, mood, person, number, root, translation (e.g., ἀκούει – P.A.I.3Sg. from ἀκούω – he/she/it is hearing).

1. βάλλομαι 2. κηρύσσομεθα 3. λέγεται 4. σωζονται 5. γινώσκεσθε

D. Translate the following sentences.

1. ὁ δουλος φέρεται το δωρον.
2. οι ανθρωποι λέγονται.
3. η φωνη εξερχεται ουρανου
4. ερχομαι ουρανω
5. εισερχομαι τήν ερημαν

Chapter Seven

Prepositions

Vocabulary
One case prepositions:

ανά	acc.	up, among, between
αντί	gen.	opposite, instead of
από	abl.	from, away from
εις	acc.	into, to, in
εκ	abl.	out of (εξ when used before a vowel)
πρό	abl.	before
σύν	inst.	with, together with

Two case prepositions:

διά	gen.	through
	acc.	because of
εν	loc.	in, at, on
	inst.	by means of
κατά	gen.	down, upon, against
	acc.	along, according to
μετά	gen.	with
	acc.	after
περί	gen.	about, concerning
	acc.	around, about
υπερ	gen.	in behalf of, for the sake of
	acc.	over, above, beyond
υπό	abl.	by (agency)
	acc.	under

Three case prepositions:

επί	gen.	on, upon, over
	loc.	on, in, above
	acc.	over, across
παρά	abl.	from
	loc.	with, beside
	acc.	beside, beyond, along
πρός	gen.	for, for the sake of
	loc.	at, on, near
	acc.	toward, with, at

Purpose of the Preposition

Prepositions show direction and location of action. Prepositions are used to bring out more clearly the idea of case. As can be seen in the basic function of the noun's form, some

prepositions are "built into" the case, but prepositions express the relation of the verb to the noun. Prepositions became so widely used that some of the cases have disappeared in Modern Greek.[11] To see how this works, consider the example: "and Jesus went out from the temple," which is written in Matthew 24:1 as, 'Καί εξελθων ο ᾽Ιησους από του ιερου,' but can be written without the preposition από as, 'Καί εξελθων ο ᾽Ιησους του ιερου.'

Prepositions in Compound Words

Prepositions are popular in compound words, particularly verbs as has already been seen with the deponent verbs. Namely, using the basic word έρχομαι, "I come, go,"
and adding a preposition makes the compound απέρχομαι, which means, "I go away." Others, διέρχομαι, "I go through;" είσέρχομαι "I go into, enter;" εξέρχομαι, "I go out of;" προσέρχομαι, "I come to, go to;" or συνέρχομαι "I come with."

Elision in Prepositions

The spelling of a preposition changes according to how the word before it is breathed. An apostrophe is added to show the loss of the vowel. This process is called elision and the changes are given below.

Preposition	Before Smooth Breathing	Before Rough Breathing
αντί		ανθ᾽
από	απ᾽	αφ᾽
διά	δι᾽	δι᾽
κατά	κατ᾽	καθ᾽
μετά	μετ᾽	μεθ᾽
υπό	υπ᾽	υφ᾽
παρά	παρ᾽	παρ᾽
επί	επ᾽	εφ᾽

Practice

A. Memorize the vocabulary.
B. Translate the following:

1. τη γαρ χάριτί εστε (you are) σεσωσμενοι (being saved) δια πιστεως (Eph. 2:8).
2. και Ελληνας (Greek) πάντας (all) υφ᾽ αμαρτίαν (sin) ειναι (are). (Rom. 3:9).
3. κατα πνευμα αγιωσύνης (holiness) (Rom. 1:4).
4. οτι (that) δε εν νόμω ουδεις (no one) δικαιουται (being justified) (Gal. 3:11).
5. ην (which) εχεις προς τον κύριον ᾽Ιησουν (Philemon 1:5).

[11] Ray Summers, *Essentials of New Testament Greek* (Nashville: B & H Publishers, 1995), p. 37

Chapter Eight

Personal Pronouns

Vocabulary

First Person

	Singular		Plural	
N	εγώ	I	ημεις	we
G	εμου (μου)	of me, my	ημων	of us, our
A	εμου (μου)	from me	ημων	from us
D	εμοι (μοι)	to/for me	ημιν	to/for us
L	εμοι (μοι)	in me	ημιν	in us
I	εμοι (μοι)	by me	ημιν	by us
Ac	εμέ (με)	me	ημας	us

Second Person

	Singular		Plural	
N	σύ	you	υμεις	you
G	σου (σου)	of you, your	υμων	of you, your
A	σου (σου)	from you	υμων	from you
D	σοί (σοι)	to/for you	υμιν	to/for you
L	σοί (σοι)	in you	υμιν	in you
I	σοί (σοι)	by you	υμιν	by you
Ac	σέ (σε)	you	υμας	you

Third Person - Masculine

	Singular		Plural	
N	αυτός	he	αυτοί	they
G	αυτου	of him, his	αυτων	of them, their
A	αυτου	from him	αυτων	from them
D	αυτω	to/for him	αυτοις	to/for them
L	αυτω	in him	αυτοις	in them
I	αυτω	by him	αυτοις	by them
Ac	αυτόν	him	αυτούς	them

Third Person - Neuter

	Singular		Plural	
N	αυτό	it	αυτά	they
G	αυτου	of it, its	αυτων	of them, their
A	αυτου	from it	αυτων	from them
D	αυτω	to/for it	αυτοις	to/for them
L	αυτω	in it	αυτοις	in them
I	αυτω	by it	αυτοις	by them
Ac	αυτό	it	αυτά	them

Third Person - Feminine

	Singular		Plural	
N	αυτή	she	αυταί	they
G	αυτης	of her, her	αυτων	of them, their
A	αυτης	from her	αυτων	from them
D	αυτη	to/for her	αυταις	to/for them
L	αυτη	in her	αυταις	in them
I	αυτη	by her	αυταις	by them
Ac	αυτην	her	αυτας	them

Personal Pronouns

Personal pronouns are declined like nouns and consist of case, gender, and number. Like English, personal pronouns are used to replace nouns, avoiding the monotony of the repeated use of the noun. The word pronoun comes from the Latin *pro* meaning "before, for," and *nomen* meaning "a name."

Usage

Pronouns function with the case in the same way nouns do. For example, when I do something, the pronoun is said to be in the nominative case. When something is done to me, the pronoun is in the accusative case. Pronouns such as *my*, *her*, and *their* are in the genitive case.

The pronoun is the subject of the sentence	Nominative	*He* sees the house
The pronoun is the object of the sentence	Accusative	John sees *her*
The pronoun possesses something	Genitive	That is *her* house

Examples:

λέγει αυτη ᾽Ιησους - Jesus said to her (John 20:16)

εγώ ειμι η οδος και η αληθεια και η ζωή - I am the way and the truth and the life (John 14:1)

τον λόγον μου – the word of me ("my word" - possessive) (John 5:19)

The use of αυτός in the nominative

The third person pronoun αυτός is seldom used in the nominative as a personal pronoun. Instead it may be found used in the following ways:

Attributive. In the attributive position it is translated as "same," whether in the nominative or another case. For example, αυτος δε ο ᾽Ιωάννς – And the same John (Mat. 3:4).

Predicate. In the predicate position, translate in the intensive sense as "self." For example, οτι εγω ειμι αυτος "that it is I myself" (Luke 24:39).

Present Indicative of ειμί

Singular		Plural	
ειμί	I am	εσμέν	we are
ει	you are	εστέ	you are
εστί(ν)	he/she/it is	εισί(ν)	they are

Present Infinitive of ειμί

ειναι to be

Notice that the verb ειμι does not have voice associated with it. This is because it shows "state of being," not action! Greek differs from English in that the verb "to be" does not have to be included in a sentence if it is understood from the context. When omitted, the subject will not always be first in the sentence. For example, αγαπη ο θεός is translated "God *is* love." The italicized "is" is supplied because this verb is understood by context and the reader understands that God is the subject since θεός has an article.[12]

Practice

A. Memorize the vocabulary.
B. Parse and translate the verbs below in the following format: tense, mood, person, number, root, translation (e.g., ειμί – P.I.1Sg. from ειμί – I am).

1. εσμέν 2. εστίν 3. εστέ 4. εισί

C. Translate the following sentences.

1. εγώ ειμι ο αρτος (the bread) ο ζων (the living one) (John 6:51).
2. εγώ ουκ ειμι εκ του κόσμου τούτου (this) (John 8:23).
3. πριν (before) Ἀβρααμ (Abraham) γενέσθαι (was) εγώ ειμί (John 8:58).
4. εγώ ειμι το φως (light) του κόσμου (John 8:12).
5. εγώ εν τω πατρί (father) μου και υμεις εν εμοι καγω (and I) εν υμιν (John 14:20).

[12] Ray Summers, *Essentials of New Testament Greek* (Nashville:Broadman & Holman Publishers, 1995), p. 42

Chapter Nine

Pronouns

Vocabulary

αμαρτωλός, ο	sinner	λαός, ο	people
αποστέλλω	I send out (with message)	μέλλω	to be about to, intend
βαπτίζω	I baptize	μένω	I remain, dwell
ευρίσκω	I find	οδός, η	road, way
ζωή, η	life	πάλιν	again (adv.)
θεός, ο	god, God	πρεσβύτερος	older, elder (adj.)
Ἰουδαιος	Jewish, a Jew (adj.)	συνάγω	I gather together
κεφαλή, η	head	χαίρω	I rejoice
κοσμος, ο	world	Χριστός, ο	Christ
κρίνω	I judge		

Demonstrative Pronouns

A demonstrative pronoun is a pronoun that serves to "point out" and has the idea of showing with clearness and certainty. It comes from the Latin *demonstrare* meaning "to point out," "to show" (a compound from *de* "out from," and *monstrare* "to show").

There are two demonstrative pronouns in the Greek: (1) the near demonstrative "this" ουτος ; and (2) the far or remote demonstrative "that" εκεινος. Demonstratives are declined like nouns and possess gender, case and number.

ουτος - this

Singular

	Masc.	**Fem.**	**Neut.**
N	ουτος	αυτη	τουτο
GA	τουτου	ταυτης	τουτου
DLI	τουτω	ταυτη	τουτω
Ac	τουτον	ταυτην	τουτο

Plural

	Masc.	**Fem.**	**Neut.**
N	ουτοι	αυται	τουτα
GA	τουτων	τουτων	τουτων
DLI	τουτοις	τουταις	τουτοις
Ac	τουτους	τουτας	τουτα

εκεινος - that

Singular

	Masc.	**Fem.**	**Neut.**
N	εκεινος	εκεινη	εκεινο
GA	εκεινου	εκεινης	εκεινου
DLI	εκεινω	εκεινη	εκεινω
Ac	εκεινον	εκεινην	εκεινο

Plural

	Masc.	**Fem.**	**Neut.**
N	εκεινοι	εκειναι	εκεινα
GA	εκεινων	εκεινων	εκεινων
DLI	εκεινοις	εκειναις	εκεινοις
Ac	εκεινους	εκεινας	εκεινα

Relative Pronouns

A relative pronoun is a word that introduces a subordinate clause and refers to an antecedent and is represented by the words "who," "which," and "that." The word relative comes from the Latin *referre* "to refer." The relative pronoun contains gender, number and case and agrees with its antecedent in gender, but its function determines the case.

ος – who, which , that

Singular

	Masc.	**Fem.**	**Neut.**	
N	ος	η	ο	who/which/that
GA	ου	ης	ου	of whom/which
DLI	ω	η	ω	to whom/which
Ac	ον	ην	ο	whom/which/that

Plural

	Masc.	**Fem.**	**Neut.**	
N	οι	αι	α	who/which/that
GA	ων	ων	ων	of whom/which
DLI	οις	αις	οις	to whom/which
Ac	ους	ας	α	whom/which/that

Interrogative Pronouns

An interrogative pronoun is a word that asks a question. The word interrogative comes from the Latin *interrogare* meaning "to question," "ask," "interrogate." So the interrogative pronoun τίς means "who" or "what."

τίς - who, what

	Singular		**Plural**	
	Masc. & Fem.	**Neut.**	**Masc. & Fem.**	**Neut.**
N	τίς	τί	τίνες	τίνα
GA	τίνος	τίνος	τίνων	τίνων
DLI	τίνι	τίνι	τίσι(ν)	τίσι(ν)
Ac	τίνια	τί	τίνας	τίνα

Reflexive Pronouns

The reflexive pronoun indicates action of the subject upon itself. The word reflex comes from the Latin *reflecto* meaning "to turn back," "bend back," and is represented by the words "myself," "yourself," "himself."

First Person - myself

	Singular		**Plural**	
	Masc.	**Fem.**	**Masc.**	**Fem.**
GA	εμαυτου	εμαυτης	εαυτων	εαυτων
DLI	εμαυτω	εμαυτη	εαυτοις	εαυταις
Ac	εμαυτον	εμαυτην	εαυτους	εαυτας

Second Person - yourself

	Singular		**Plural**	
	Masc.	**Fem.**	**Masc.**	**Fem.**
GA	σεαυτου	σεαυτης	εαυτων	εαυτων
DLI	σεαυτω	σεαυτη	εαυτοις	εαυταις
Ac	σεαυτον	σεαυτην	εαυτους	εαυτας

Third Person - themselves

	Singular			**Plural**		
	Masc.	**Fem.**	**Neu.**	**Masc.**	**Fem.**	**Neu.**
GA	εαυτου	εαυτης	εαυτου	εαυτων	εαυτων	εαυτων
DLI	εαυτω	εαυτη	εαυτω	εαυτοις	εαυταις	εαυτοις
Ac	εαυτον	εαυτην	εαυτό	εαυτους	εαυτας	εαυτά

Practice

A. Memorize the vocabulary.
B. Translate the following sentences.

1. και εστιν αυτη η αγγελια (message) ην ακηκοαμεν (we heard) απ᾽ αυτου (1John 1:5).
2. Τεκνια (children) μου, ταυτα γραφω υμιν ινα μη αμαρτητε (sin) (1 John 2:1).
3. Τις εστιν ο νικων (overcomes) τον κοσμον ει μη ο πιστευων (believing) οτι ᾽ιησους εστιν ο υιος του θεου (1 John 5:5).
4. και ταυτην την εντολην εχομεν απ᾽ αυτου, ινα ο αγαπων (loving) τον θεον αγαπα και τον αδελφον αυτου (1 John 4:21).
5. λεγει αυτω ο ᾽ιησους εγω ειμι η οδος και η αληθεια και η ζωη (John 14:16).

Chapter Ten

First Aorist Verbs

Vocabulary

αιρω	I take up, take away	καγω	and I, I also
αμην	verily, truly, amen	καταβαινω	I go down
αναβαινω	I go up	ου (ουκ or ουχ)	not
αρχομαι (D)	I begin	Παυλος, ο	Paul
δε	but, and, now	πειθω	I persuade
δοξαζω	I glorify, praise	Πετρος, ο	Peter
εσθιω	I eat	πιστευω	I believe, have faith (in)
θεραπευω	I heal	τεκνον, το	child
ιδιος, -α, -ον	one's own		

The Aorist Tense

The Greek aorist is the most used tense in the New Testament and the most peculiar to the Greek idiom. The word aorist comes from the Greek αοριστος meaning "undefined," "undetermined." Grammarians call the action punctular meaning that the aorist treats the action as a point. That is, the fundamental idea of the aorist is to denote action simply as occurring, without reference to its progress.[13] It does not distinguish the action as complete or incomplete. It simply states that the action took place in the past without regard to its duration.

The usual way of translating the aorist is with the simple past tense in English. There are three primary types of past action associated with the aorist:

1. *Constative*. Regards the action in its entirety and is graphically represented as < · >.
   ηρωτησαν αυτον, Τι ουν; Συ ᾽Ηλιας ει (John 1:21)
   They asked him, "What then? Are you Elijah?"

2. *Ingressive*. The action is viewed from the standpoint of its initiation and is graphically represented as ·>------.
   ηκολουθησαν αυτω δυο τυφλοι (Matt. 9:27)
   two blind men **began to follow** him

3. Culminative. The action is viewed in its results and is graphically represented as ----<·
   ενικησεν ο λεων ο εκ της φυλης ᾽Ιουδα (Rev. 5:5)
   the Lion from the tribe of Judah **has overcome**

[13] H.E.Dana & Julius Mantey, *A Manual Grammar of the Greek New Testament* (New York: MacMillan Publishing, 1955), 193

First Aorist Active Indicative Form

The First Aorist Indicative is distinguished by the addition of the sigma. The verb λύω is identified by the augment (ε-), followed by the stem (-λυ-), followed by the tense sign (-σα-), then adding the personal pronoun ending.

Singular			Plural	
1st	ε-λυ-σα	I loosed	ε-λύ-σα-μεν	we loosed
2nd	ε-λυ-σας	you loosed	ε-λύ-σα-τε	you loosed
3rd	ε-λυ-σε(ν)	he/she/it loosed	ε-λύ-σαν	they loosed

Example:
οτι ους **προεγνω** (before know) και **προωρισεν** (before decide) συμμορφους της εικονος του υιου αυτου (Rom 8:29a)

For whom **He foreknew** and **He predestined** [to be] conformed men of the image of the Son of Him.

First Aorist Middle Indicative Form

The First Aorist Middle Indicative is formed similar to the active. The verb λύω is identified by the augment (ε-), followed by the stem (-λυ-), then the tense sign (-σα-), and finally by the personal pronoun ending.

Singular			Plural	
1st	ε-λύ-σα-μη	I loosed myself	ε-λύ-σά-με-θα	we loosed ourselves
2nd	ε-λύ-σω	you loosed yourself	ε-λύ-σα-σθε	you loosed yourselves
3rd	ε-λύ-σα-το	he/she/it loosed himself/herself/itself	ε-λύ-σαν-το	they loosed themselves

Example:
απεκριθη αυτοις ο Ιησους ειπον υμιν και ου πιστευετε (John 10:25a)

Jesus **answered** them, "I told you, and you are not believing"

Notice: most aorist middle verbs are classified as deponent. The deponent is to be translated as an active verb. In the example above the middle would normally be translated "Jesus himself answered," but since it is deponent one translates in the active, "Jesus answered."

Changes to the Sigma
Changes occur when a verb stem ends in a consonant followed by the sigma suffix. These changes are as follows:

- Verb stems ending with a liquid consonant λ, μ, ν and ρ usually drop the σ and have a change in the accent (other changes may occur – refer to a lexicon).
- Verb stems ending with a mute consonant change as follows: (i) palatal κ, γ, χ before σ changes to ξ; (ii) labial π, β, φ before σ changes to ψ; (iii) dental τ, δ, θ before σ drops out.

Practice
A. Memorize the vocabulary.
B. Memorize the First Aorist Active Indicative.
C. Translate the following sentences.

1. εν τουτω εστιν η αγαπη ουχ οτι ημεις ηγαπησαμεν (we loved) τον θεον αλλ᾽ οτι αυτος ηγαπησεν ημας. (1 Jn 4:10)
2. Ταυτα εγραψα υμιν ινα ειδητε (you may know) οτι ζωην εχετε αιωνιον. (1 Jn 5:13)
3. παντες εξεκλιναν (turn) αμα (together) ηχρεωθησαν (useless)˙ ουκ εστιν ο ποιων (doing) χρστοτητα (good), ουκ εστιν εως (until) ενος (one). (Rom 3:12)
4. ους δε προωρισεν (he predetermined), τουτους και εκαλεσεν (he called)˙ και ους εκαλεσεν, τουτους και εδικαιωσεν˙ ους δε εδικαιωσεν, τουτους και εδοξασεν. (Rom 8:30)
5. και αυτη εστιν η επαγγελια (promise) ην αυτος επηγγειλατο (promised) ημιν, την ζωην την αιωνιον (eternal). (1 John 2:25)

Chapter Eleven

Third Declension Nouns

Vocabulary

αγαθος, -η, -ον	good	κακος, -η, -ον	bad
αγαπητος, -η, -ον	beloved	καλος, -η, -ον	good, beautiful
αγιος, -α, -ον	holy	μικρος, -α, -ον	small, little
αλλος, -η, -ο	other (same kind)	μονος, -η, -ον	only, alone
δικαιος, -α, -ον	righteous, just	νεκρος, -α, -ον	dead
εκαστος, -η, -ον	each, every	ολος, -η, -ον	whole, all
εσχατος, -η, -ον	last	πιστος, -η, -ον	faithful
ετερος, -α, -ον	other (different)	πονηρος, -α, -ον	evil
καινος, -η, -ον	new	πρωτος, -η, -ον	first

Third Declension Nouns

The final noun form to learn is the third declension. The third declension is also known as the consonant declension because most of the nouns have stems ending in a consonant. Where the first declension's predominant ending vowel sound is alpha (*α*) and the second declension omicron (*ο)*, the third declension is more complex as it spans essentially all the remaining nouns. Though the third declension is known as the consonant declension, it also includes the semivowel endings iota (*ι)* and upsilon (*υ)*. Where the first and second declensions are based or formed from the nominative singular, the third is generally formed from the genitive singular with the -ος removed and the proper endings added to the stem.

The great grammarian A.T. Robertson points out that the three declension groupings are for convenience and are a recent (seventeenth century) paradigm. The older grammars had ten or more![14] "It is important to note that as the semivowels and sigma (σ) fall out between vowels, a good deal of contraction results."[15]

To memorize all the possible forms is impractical at this point and therefore not required. The idea is that the student identifies the most common form and understands that there are others. Do not be discouraged by the complexity of the third declension noun, memorize the basic form for πατηρ, do the exercises, and move on to the next section. The following third declension form is the usual form memorized.

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[14] A.T. Robertson, *A Grammar of the Greek New Testament In the Light of Historical Research* (Nashville:Broadman Press, 1934), p. 247

[15] James Moulton, *A Grammar of New Testament Greek* (Edinburgh:T&T Clark, 1979), Vol. 2, p. 128

Third Declension Endings

	Masc. and Fem.		Neuter	
	Singular	**Plural**	**Singular**	**Plural**
Nom	-ς	-ες	none	-α
Gen/Abl	-ος	-ων	-ος	-ων
Dat/Loc/Inst	-ι	-σι(ν)	-ι	-σι(ν)
Acc	-α (short) or -ν	-ας	none	-α
Voc	none or like nom.			

Ray Summers and Thomas Sawyer list seven different forms in their grammar[16]. It is recommended that the interested reader consult their grammar for a through explanation of the nuances of each subform within the third declension form.

1. Liquid Stem Nouns[17]

Liquid Nouns are nouns whose stem ends with a liquid consonant nu (ν) or rho (ρ). For example, to build the word πατηρ – father, it is identified as a masculine whose stem is identified by the genitive singular πατρος with the removal of the -ος ending, leaving πατηρ.

Stem πατηρ - father

Singular			Plural		
Nom	πατηρ	father	Nom/Voc	πατερες	fathers
Gen/Abl	πατρος	of/from a father	Gen/Abl	πατερων	of/from fathers
Dat/Loc/Inst	πατρι	to/in/by a father	Dat/Loc/Inst	πατρασι(ν)	to/in/by fathers
Acc	πατερα	father	Ac	πατερας	fathers
Voc	πατερ	father			

2. Mute Stem Nouns

Nouns whose stem ends with a mute consonant (β, γ, δ, θ, κ, π, τ, φ, χ).

Stem ελπις - hope

Singular		Plural	
Nom	ελπις	Nom/Voc	ελπιδες
Gen/Abl	ελπιδος	Gen/Abl	ελπιδων
Dat/Loc/Inst	ελπιδι	Dat/Loc/Inst	ελπισι(ν)
Acc	ελπιδα	Acc	ελπιδας

3. The ι Stem Nouns (feminine)

[16] Ray Summers, *Essential of New Testament Greek* (Nashville: Broadman & Holman Publshers, 1995), pp. 83-92
[17] These seven forms taken from Summers' book.

Vowel ι ending feminine nouns are declined like πολις "city" (the ι is replaced with an ε in some cases).

Stem πολις - city

Singular		Plural	
Nom	πολις	Nom/Voc	πολεις
Gen/Abl	πολεως	Gen/Abl	πολεων
Dat/Loc/Inst	πολει	Dat/Loc/Inst	πολεσι(ν)
Acc	πολιν	Acc	πολεις

4. The ευ Stem Nouns (Masculine)

The ευ vowel ending masculine nouns are declined like αρχιερευς "high priest."

Stem αρχιερευς - high priest

Singular		Plural	
Nom	αρχιερευς	Nom/Voc	αρχιερεις
Gen/Abl	αρχιερεως	Gen/Abl	αρχιερεων
Dat/Loc/Inst	αρχιερει	Dat/Loc/Inst	αρχιερευσι(ν)
Acc	αρχιερεα	Acc	αρχιερεις

5. The υ Stem Nouns (any Gender)

The υ vowel ending nouns of any gender are declined like ιχθυς "fish."

Stem ιχθυς - fish

Singular		Plural	
Nom	ιχθυς	Nom/Voc	ιχθυες
Gen/Abl	ιχθυος	Gen/Abl	ιχθυων
Dat/Loc/Inst	ιχθυι	Dat/Loc/Inst	ιχθυσι(ν)
Acc	ιχθυν	Acc	ιχθυας

6. The ες Stem Nouns

Neuter nouns ending in ες are declined like γενος "race, kind."

Stem γενος – race, kind

Singular		Plural	
Nom	γενος	Nom/Voc	γενη
Gen/Abl	γενους	Gen/Abl	γενων
Dat/Loc/Inst	γενει	Dat/Loc/Inst	γενεσι(ν)
Acc	γενος	Acc	γενη

7. The ατ Noun Stem

Neuter nouns ending in ατ are declined like σωμα "body."

Stem σωμα - body

Singular		Plural	
Nom	σωμα	Nom/Voc	σωματα
Gen/Abl	σωματος	Gen/Abl	σωματων
Dat/Loc/Inst	σωματι	Dat/Loc/Inst	σωμασι(ν)
Acc	σωμα	Acc	σωματα

Practice

A. Memorize the vocabulary.
B. Memorize the third declension endings for father & city.
C. Translate the following sentences.

1. τοιουτον (such) εχομεν αρχιερεα, ος εκαθισεν (he sat) εν δεξια (on the right) του θρονου της μεγαλωσυνης (majesty) εν τοις ουρανοις (Heb. 8:1b) .
2. Γραφω υμιν, τεκνια, οτι αφεωνται (forgiven) υμιν αι αμαρτιαι δια το ονομα αυτου. (1 Jn 2:12).
3. πας γαρ ος αν (no exact english equivalent) επικαλεσηται (he called) το ονομα κυριου σωθησεται (he will be saved). (Rom 10:13) .
4. ωσπερ (just as) γαρ ο πατηρ εχει ζωην εν εαυτω ουτως (thus,so) και τω υιω εδωκεν ζωην εχειν εν εαυτω. (John 5:26)

Chapter Twelve

Second Aorist Verbs

Vocabulary

αλλά	but	ιματιον, τό	clothing
αμαρτάνω	I sin	Ἰησους, ο	Jesus, Joshua
ανοίγω	I open	οσος, - η, -ον	as much as, as great as
ανιστημι	I rise	οτι	because, that
αποθνησκω	I die	παιδιον, τό	child, infant
γαρ	for (conj.)	τόπος, ο	place
διδάσκαλος, ο	teacher	τότε	then (adv.)
επαγγελία, η	promise	χαρά, η	joy
εργον, τό	work	ως	as, while, when
ευαγγέλιον, τό	gospel, good news		

There are words in the second aorist that do not resemble anything like their present form. This is because some are older verbs (going back to the Attic) that were still commonly used, but said to be obsolete. For example:

Present Form		**2nd Aorist Form**	
βλέπω	I see	ειδον	I saw
ερχομαι	I come, go	ηλθον	I came, went
εσθίω	I eat	εφαγον	I ate
λέγω	I say, speak	ειπον	I said, spoke
φέρω	I bear, bring	ηνεγκον	I bore, brought

The second aorist is not translated differently than the first aorist, it is just another form. The second aorist is sometimes referred to as the irregular form and as such is often times difficult to identify.

Second Aorist Active Indicative

While the first aorist is distinguished by the addition of the sigma, the second aorist is identified by the addition of the augment (ε-) followed by the aorist tense stem (-λιπ-), then finally adding the personal pronoun ending.

	Singular			Plural	
1st	ελιπον	I left	1st	ελίπομεν	we left
2nd	ελιπες	you left	2nd	ελίπετε	you left
3rd	ελιπε(ν)	he/she/it left	3rd	ελιπον	they left

Infinitive: λίπειν to leave

Example:
ειπεν ουν (then) παλιν αυτοις ο ᾽Ιησους αμην αμην λεγω υμιν οτι εγω ειμι η θυρα (door) των προβατων (sheep) (John 10:7).

Then Jesus **said** to them again, "truly, truly I say to you, that I, I am the door of the sheep."

Second Aorist Middle Indicative

	Singular			Plural	
1st	ελιπόμην	I left (for) myself	1st	ελιπόμεθα	we left (for) ourselves
2nd	ελιπου	you left (for) yourself	2nd	ελίπεσθε	you left (for) yourselves
3rd	ελιπετο	he/she/it left (for) him/her/itself	3rd	ελίποντο	they left (for) themselves

Infinitive: λιπέσθαι to leave oneself

Example:
ειπεν αυτοις ᾽Ιησους ᾽αμην ᾽αμην λεγω υμιν πριν (before) ᾽Αβρααμ **γενεσθαι** εγω ειμι (John 8:58).

Jesus said to them, "truly, truly, I say to you, before Abraham **was**, I AM."

Practice

A. Memorize the vocabulary.
B. Memorize the second aorist active indicative form.
C. Translate the following sentences.

1. παντες (all) γαρ ημαρτον και υστερουνται (fall short) της δοξης του θεου (Rom. 3:23)
2. ει (if) γαρ πιστευομεν οτι ᾽Ιησους απεθανεν και ανεστη ουτως (in this manner) και ο θεος τους κοιμθεντας (those who are sleeping) δια του ᾽Ιησου αξει (he will bring) συν αυτω (1 Thes. 4:14).
3. παρεδωκα (I delivered) γαρ υμιν εν πρωτοις ο (rel pron) και παρελαβον (I received), οτι Χριστος απεθανεν υπερ των αμαρτιων ημων κατα τας γραφας (1 Cor. 15:3)
4. εν τω κοσμω ην (was), και ο κοσμος δι᾽ αυτου εγενετο και ο κοσμος αυτον ουκ εγνω (John 1:10).
5. ειπεν ουν (then) παλιν αυτοις ο ᾽Ιησους αμην αμην λεγω υμιν οτι εγω ειμι η θυρα (door) των προβατων (sheep) (John 10:7)

Chapter Thirteen

Future Verbs

Vocabulary

αδικος	unjust,unrighteous	κραζω	I cry out
αποκτεινω	I kill	καλεω	I call
αποστρεφω	to turn away	νυν	now (adv.)
Γαλιλαία, η	Galilee	ονομα	name
γη, η	the earth, land	ουκετι	no longer (adv.)
ερεω	to say, speak, utter	ουν	therefore, then
ετι	still, yet (adv.)	πας	all, every
ετοιμάζω	I prepare	σκοτία, η	darkness
᾽Ισραηλ, ο	Israel	συζαω	to live together
᾽Ιωαννς, ο	John	συναποθνησκω	to die together
		υπαρχω	I exist, am

The Future Tense

The Greek future, as in English, generally denotes what is going to take place. The future is built upon aoristis (punctiliar) roots in some verbs and durative roots in others. The kind of action may be either punctiliar (action at a certain point) or durative (linear), but is usually punctiliar. The function of the future is summarized as follows:

1. *Predictive*. The simple future is used as a predictive or "what is going to happen."[18] For example:

   > ος δ᾽ αν πίη εκ του υδατος ου εγω **δώσω** αυτω ου μη διψήσει εις τον αιωνα, αλλα το υδωρ ο **δώσω** αυτω **γενήσεται** εν αυτω πηγη υδατος αλλομενου εις ζωην αιωνιον (John 4:14)
   >
   > But whoever drinks of the water that **I will give** him will never thirst. But the water that **I will give** to him **will become** in him a fountain of water springing up into everlasting life.

[18] In English the future uses "shall" in the first person, and "will" in the second and third, however, modern American English no longer holds firm to this rule.

2. *Imperative*. The future may be expressed as an imperative. This use in the New Testament is almost always used with Old Testament quotations and is common in classical Greek.[19] For example:

   ο δε εφη αυτω **αγαπησεις** κυριον τον θεον σου εν ολη τη καρδία σου και εν ολη τη ψυχη σου και εν ολη τη διανοια σου (Matt. 22:37)

   And He said to him, "**You shall love** the Lord your God with all your heart, with all your soul, and with all your mind."

3. *Deliberative*. The future may also be used in the deliberative (Latin *deliberare* "consider") sense as a rhetorical question. For example:

   πως ημεις **εκφευξομεθα** τηλικαυτης αμελησαντες σωτηρίας, ητις αρχην λαβουσα λαλεισθαι δια του κυρίου υπο των ακουσάντων εις ημας εβεβαιωθη (Hebrews 2:3)

   How **will we escape** if we neglect so great a salvation? After it was at the first spoken by the Lord, it was confirmed to us by those who heard.

Future Active Indicative Form

The future verb of λύω is identified by its stem (λυ-) followed by a sigma (-σ-), followed by a thematic vowel (-ο/ε-), then followed by the active personal pronoun ending (-ω).

Singular		Plural	
1st	λύ-σω I will loose	1st	λύ-σο-μεν we will loose
2nd	λύ-σεις you will loose	2nd	λύ-σε-τε you will loose
3rd	λύ-σει he/she/it will loose	3rd	λύ-σου-ι(ν) they will loose

Infinititive: λύσειν to loose

There are a number of rules regarding the changing of the thematic vowel and how the verb ends.

a) Verbs ending with a consonant.
   i) *Liquid consonants λ, μ, ν, & ρ*: the sigma (σ) is dropped. For example, μένσω becomes μενω (I will remain).
   ii) *Sibilant consonants σ, ζ, ξ, & ψ*: the sibilant in the stem before the sigma is dropped. For example, σωζω becomes σώσω (I will save).

[19] Daniel Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan Publishing 1996), p. 569

iii) *Mute consonants of the palatal group κ, γ, χ*: the palatal before the σ is changed to ξ. For example, αγω becomes αξω (I will lead).
iv) *Labial consonants π, β, φ*: the labial before the σ is changed to ψ. For example, βλεπω becomes βλέψω (I will see).
v) *Dental consonants τ, δ, θ*: the dental before the σ drops out. For example, πείθω becomes πείσω (I persuade).

b) Some verbs that are regular in the present system are deponent in the future. For example γινώσκω becomes γνώσομαι (I will know).

Future Middle Indicative Form

Singular			Plural		
1st	λύ-σο-μαι	I will loose myself	1st	λύ-σο-με-θα	we will loose ourselves
2nd	λύ-ση	you will loose yourself	2nd	λύ-σε-σθε	you will loose yourselves
3rd	λύ-σε-ται	he/she/it will loose him/her/itself	3rd	λύ-σον-ται	they will loose themselves

Infinitive: λύσεσθαι to loose oneself

Future Indicative of ειμι

Singular			Plural		
1st	εσομαι	I will be	1st	εσομεθα	we will be
2nd	εση	you will be	2nd	εσεσθε	you will be
3rd	εσται	he/she/it will be	3rd	εσονται	they will be

Practice

A. Memorize the vocabulary.
B. Memorize the Future Active Indicative.
C. Translate the following sentences.

1. ει δε η αδικια (unrighteousness) ημων θεου δικαιοσυνην συνιστησιν (commend), τί ερουμεν; μη αδικος ο θεος ο επιφέρων (who brings) την οργην (wrath); κατα ανθρωπον λεγω. (Rom 3:5)
2. και ουτως πας Ἰσραηλ σωθησεται (will be saved), καθως γεγραπται (written) ηξει (he will come) εκ Σιων (Zion) ο ρυομενος (the Deliverer), αποστρεψει ασεβειας (ungodliness) απο Ἰακωβ. (Rom. 11:26)
3. πιστος ο λογος ει γαρ συναπεθανομεν, και συζησομεν (2 Tim 2:11)
4. τεξεται δε υιόν, και καλέσεις το ονομα αυτου Ἰησουν αυτος γαρ σωσει τον λαον αυτου απο των αμαρτιων αυτων. (Matt. 1:21)

Chapter Fourteen

Aorist and Future Passive Verbs

Vocabulary

αιμα	blood	λογίζομαι	to count, impute
βιβλίον, τό	book	μεν	truly
δαιμόνιον, τό	demon	ουδε	and not, nor
δύναμαι (D)	I can, am able	ουτε	not, nor
εάν	if (cond.)	παραλαμβάνω	I take, receive
εκβάλλω	I drive out	πάσχω	I suffer
εκπορεύομαι (D)	I go out	πίπτω	I fall
ευθύς	immediately	πλοιον, τό	boat
ζωοποιέω	to make alive	πνευμα, τό	spirit
θάλασσα, η	sea	πολύς	many, large
θρόνος, ο	throne	προσεύχομαι (D)	I pray
καθαρίζω	I cleanse, purify	τέ	and
λείπω	I leave		

First Aorist Passive Indicative

The Greek first aorist passive indicative of λύω is built by adding the augment (ε-) to the present stem (-λυ-), followed by the sign of the first aorist passive (-θ-), then a long thematic vowel (-η-), and finally the personal ending (-ν).

Singular		Plural	
1st ελύθην	I was loosing	1st ελύθημεν	we were loosing
2nd ελύθης	you were loosing	2nd ελύθητε	you were loosing
3rd ελύθη	he/she/it was loosing	3rd ελύθησαν	they were loosing

Infinitive: λυθηναι to be loosed

There are a number of rules regarding changes that take place before the sign of the first aorist (θ), the thematic vowel (η), and how the verb ends.

i) *Liquid consonants λ, μ, ν, & ρ*: the nu (ν) is dropped before the theta (θ). For example, κρίνω becomes εκριθην (I was judged).
ii) *Sibilant consonants σ, ζ, ξ, & ψ*: the sibilant is changed to sigma (σ) before the theta (θ). For example, δοξάζω becomes εδοξάσθην (I was glorified).
iii) *Mute consonants of the palatal group κ, γ, χ*: the palatals kappa (κ) and gamma (γ) change to chi (χ) before the theta (θ). For example, αγω becomes ηχθην (I was led).
iv) *Labial consonants π, β, φ*:
    (1) The labials pi (π) and beta (β) change to phi (φ) before the theta (θ). For example, λείπω becomes ελειφθην (I was left).
    (2) The labial phi (φ) causes the theta (θ) to drop out and the form becomes the second aorist. For example, γράφω becomes εγράφην (I was written)
v) *Dental consonants τ, δ, θ*: the dental before the theta (θ) is changed to a sigma (σ). For example, πείθω becomes επείσθην (I was persuaded).

Example: ος **παρεδόθη** δια τα παραπτώματα ημων και **ηγερθη** δια την δικαίωσιν ημων. (Rom. 4:25)

Who **was delivered up** because of our offenses and **was raised** because of our justification.

Second Aorist Passive Indicative

The second aorist passive indictive is formed like the first aorist with the exception of the theta (θ). The second aorist passive indicative of αποστέλλω is formed by moving the prepositionional prefix (απ-) to the far left and adding the epsilon augment (-ε-) to the front of the second aorist stem (-σταλ-), then the long vowel (-η-), and finally the personal ending (-ν).

Singular		Plural	
1st απεστάλην	I was sent	1st απεστάλημεν	we were sent
2nd απεστάλης	you were sent	2nd απεστάλητε	you were sent
3rd απεστάλη	he/she/it was sent	3rd απεστάλησαν	they were sent

Infinitive: απεσταληναι to be sent

Example: **᾽Επεφάνη** γαρ η χάρις του θεου σωτήριος πασιν ανθρώποις (Titus 2:11)

For the grace of God that brings salvation **has appeared** to all men.

Future Passive Indicative

The future passive indicative of λύω is formed by the use of the stem (λυ-), adding the sign of the aorist passive (-θη-), the sign of the future (-σ-), then the connecting vowel (-ο-), and finally the middle ending (-μαι).

Singular		Plural	
1st λυθήσομαι	I will be loosed	1st λυθησόμεθα	we will be loosed
2nd λυθήση	you will be loosed	2nd λυθήσεσθε	you will be loosed
3rd λυθήσεται	he/she/it will be loosed	3rd λυθήσονται	they will be loosed

Infinitive: λυθήσεσθαι to be loosed

Example: πολλω ουν μαλλον δικαιωθεντες νυν εν τω αιματι αυτου **σωθησόμεθα** δι᾽ αυτου απο της οργης. (Rom 5:9)

Much more then, having now been justified by His blood, **we will be saved** from the wrath through Him.

Practice

A. Memorize the vocabulary.
B. Memorize the First Aorist Passive Indicative and Future Passive Indicative.
C. Translate the following sentences.

1. πολλω ουν μαλλον (more) δικαιωθεντες (being justified) νυν εν τω αιματι αυτου σωθησόμεθα δι᾽ αυτου απο της οργης (wrath). (Rom 5:9)
2. εγώ ειμι η θύρα (door) δι᾽ εμου εάν τις εισέλθη (enters in) σωθήσεται και εισελεύσεται και εξελεύσετι και νομην (pasture) ευρήσει (he finds). (John 10:9)
3. οτι ᾽Ιωάννης μεν εβάπτισεν υδατι (water), υμεις δε εν πνεύματι βαπτισθήσεσθε αγίω ου μετα πολλας ταύτας ημέρας. (Acts 1:5)
4. ωσπερ (just as) γαρ εν τω ᾽Αδαμ (Adam) παντες αποθνησκουσιν, ουτως (so) και εν τω Χριστω παντες ζωοποιηθήσονται. (1 Cor. 15:22)
5. τι γαρ η γραφη λέγει; επίστευσεν δε ᾽Αβρααμ (Abraham) τω θεω και ελογίσθη αυτω εις δικαιοσύνην (righteousness). (Rom 4:3)

Chapter Fifteen

Imperfect Verbs

Vocabulary

αγγελία, η	message	μήτηρ, η	mother
αιών, ο	age	νύξ, η	night
ανήρ, ο	man, husband	πατήρ, ο	father
αρχή, η	beginning	ποιος	of what sort or manner
αρχων, ο	ruler	πούς, ο	foot
γυνή, η	woman, wife	πυρ, τό	fire
ει	if, whether (cond.)	σάρξ, η	flesh
ελπίς, η	hope	χάρις, η	grace
εμπαιζω	mock	χείρ, η	hand
θυγάτηρ, η	daughter	χρόνος, ο	time, season
ινα	that, in order that		

The Imperfect Tense

The Greek imperfect expresses action as *going on* or continuous action in past time. It is said to indicate durative (linear) action in the past. The imperfect denotes an incomplete action. The action is on going and is not yet brought to its intended accomplishment. The function of the imperfect is summarized as follows:

1. *Progressive (Descriptive)*. The progressive imperfect describes action in progress in past time and is the most commonly used. There are two characteristics of the progressive imperfect: (a) Progressive imperfect of description – the process is represented as actually going on in past time; and (b) Progressive imperfect of duration – the action is viewed as having gone on in past time but without regard to having been completed at a given point in the past. It is graphically represented as (_____). For example:

   και **ηκουον** οι μαθηται αυτου (Mark 11:14)

   "…and his disciples **were listening**"

2. *Repeated (Iterative)*. The repeated or iterative imperfect describes action as recurring at successive intervals or repeated action in past time. It is graphically represented as (_ _ _ _). For example:

   Οι μεν ουν συνελθόντες **ηρώτων** αυτον λέγοντες … (Acts 1:6)

"Therefore, when they had come together, **they were asking** him, saying …"
(That is, they kept on asking Him repeatedly-again and again).

3. *Inceptive*. The inceptive imperfect denotes continuous action but emphases the initiation of a process. The beginning of an action rather than its progress. It is graphically represented as (._____). For example:

   και ανοίξας το στόμα αυτου **εδίδασκεν** αυτους λέγων (Matt. 5:2)

   Then He opened His mouth and **taught** them, saying:

   Or, "he began teaching them," as this introduces Jesus' teaching.

Imperfect Active Indicative Form

The imperfect active indicative of λύω is formed by adding the epsilon augment (ε-) to the present stem (-λυ-) and adding the final personal ending (-ον).

Singular		Plural	
1st ελυον	I was loosing	1st ελύομεν	we were loosing
2nd ελυες	you were loosing	2nd ελύετε	you were loosing
3rd ελυε(ν)	he/she/it was loosing	3rd ελυον	they were loosing

Imperfect Middle Indicative Form

The imperfect middle indicative of λύω is formed by adding the epsilon augment (ε-) to the present stem (-λυ-), adding the connecting vowel (-ο-), and the final middle/passive ending (-μην)

Singular		Plural	
1st ελυομην	I was loosing myself	1st ελυόμεθα	we were loosing ourselves
2nd ελύου	you were loosing yourself	2nd ελύεσθε	you were loosing yourselves
3rd ελύετο	he/she/it was loosing himself/herself/itself	3rd ελύοντο	they were loosing themselves

Imperfect Passive Indicative Form

The imperfect passive indicative has the same as form as the middle.

Singular		Plural	
1st ελυομην	I was being loosed	1st ελυόμεθα	we were being loosed
2nd ελύου	you were being loosed	2nd ελύεσθε	you were being loosed
3rd ελύετο	he/she/it was being loosed	3rd ελύοντο	they were being loosed

Imperfect Indicative of ειμι

Singular		Plural	
1st ημην	I was	1st ημεν	we were
2nd ης	you were	2nd ητε	you were
3rd ην	he/she/it was	3rd ησαν	they were

Practice

A. Memorize the vocabulary.
B. Memorize the Imperfect Active Indicative.
C. Translate the following sentences.

1. Οι μεν ουν συνελθόντες (go with) ηρώτων αυτον λέγοντες (saying)· κύριε, ει εν τω χρόνω τούτω αποκαθιστάνεις (restore) την βασιλείαν τω ᾽Ισραηλ (Acts 1:6).
2. και νυν δόξασόν με σύ, πάτερ, παρα σεαυτω τη δόξη η ειχον προ του τον κόσμον ειναι παρα σοί. (John 17:5)
3. Και οι ανδρες οι συνέχοντες (holding) αυτον ενέπαιζον αυτω δέροντες (beating) (Luke 22:63)
4. ει γαρ επιστεύετε Μωυσει, επιστεύετε αν εμοί περι γαρ εμου εκεινος εγραψεν. (John 5:46)
5. ινα ο λογος του ᾽Ιησου πληρωθη (might be fulfilled) ον ειπεν σημαινων (signifying) ποιω θανατω ημελλεν αποθνησκσκειν. (John 18:32)

Chapter Sixteen

Perfect and Pluperfect Verbs

Vocabulary

βασιλεύς, ο	king	μη	not
γένος, τό	race, kind	οικητηριον, τό	habitation
γνωσις, η	knowledge	ορος, τό	mountain
δύναμις, η	power	οτε	when, while
ειδω	to see, know	παρεδίδωμι	to give over
ζόφος, ο	blackness	πίστις, η	faith
θέλημα, τό	will	πόλις, η	city
ιερεύς, ο	priest	σκότος, τό	darkness
ιχθύς, ο	fish	στάχυς, ο	wheat, grain
ρημα, τό	word, saying	σωμα, τό	body
κοινός	common, unclean	τελέω	to end, finish
κρίσις, η	judgment	τέλος, τό	end
μεγας	great (adj.)	τηρέω	to keep, guard

The Perfect Tense

The Greek perfect tense is the tense of completed action so the perfect presents the action as a completed action or state with the resulting state as completed at the time of writing. The perfect tense implies a process, but views that process as having reached its consummation in a finished state.[20]

The Greek perfect tense is said to be timeless since it conveys the fact that the action has occurred in the past, has come to a conclusion, and stands as a completed result. The perfected action can be graphically represented as (--.|-->).

In the New Testament the perfect serves as a significant theological instrument since it views action as a finished product. It looks at both ends of the action, implying a process, and views the process as having reached its consummation, exiting in a finished state. The perfect is often used for hearing (you have heard), seeing (you have seen), written (having been written), knowing (having known) and presents saving knowledge as a completed state of being.

[20] Dana & Mantey, *A Manual Grammar of the Greek New Testament* (New York:Macmillan Publishing, 1994), p. 200

Examples:

οτε ουν ελαβεν το οξος ο ᾽Ιησους ειπεν **τετελεσται**, και κλινας την κεφαλην παρέδωκεν το πνευμα. (John 19:30)

Therefore when Jesus had received the sour wine, He said, "**It is finished**!" And He bowed His head and gave up His spirit.

Καὶ ὁ ᾽Ιησοῦς ειπεν αὐτῷ ἀνάβλεψον ἡ πίστις σου **σέσωκέν** σε (Luke 18:42)

And Jesus said to him, receive your sight; your faith **has saved** you.

Perfect Active Indicative Form

The perfect active indicative of λύω is formed by adding a reduplication prefix (λε-), followed by the stem (-λυ-), followed by the tense sign (-κ-), and finally adding the personal pronoun ending (-α).

Singular		Plural	
1st λέλύκα	I have loosed	1st λελύκαμεν	we have loosed
2nd λέλύκας	you have loosed	2nd λελύκατε	you have loosed
3rd λέλύκε(ν)	he/she/it has loosed	3rd λελύκασι(ν) or λέλυκαν	they have loosed

Infinitive: λελυκέναι to have loosed

Rule for Reduplication:

1. Verbs beginning with the consonants φ, θ, or χ are reduplicated with the smoother consonants π, τ, and κ respectively (e.g. φανερόω becomes πεφανέρωκα – I have revealed; θεάομαι becomes τεθέαμαι – I have seen; χαριτόω becomes κεχαρίτωμαι – I have been gifted).
2. Verbs beginning with a vowel or diphthong use a reduplication lengthened vowel (e.g. αγαπάω becomes ηγάπκα – I have loved).
3. Verbs beginning with two consonants or a rho (ρ) often reduplicate using the epsilon (ε) (e.g. γινώσκω becomes εγνωκα – I have known).
4. Compound verbs (preposition plus verb) have the reduplication between preposition and the verb (e.g. εκβάλλω becomes εκβέβληκα – I have driven out).

Rules for the Tense Sign (κ):

1. A few perfects do not use the perfect tense sign (κ). These perfects are called second perfects (e.g. ακούω becomes ακήκοα – I have heard).
2. If the verb stem ends in the consonants τ, δ, or θ the consonant is dropped before the tense sign κ.

Perfect Middle and Passive Indicative Form

The perfect middle and passive indicative of λύω is formed by the reduplication added to the front (λε-) followed by the stem (-λυ-), and finally adding the middle personal pronoun ending (-μαι).

Singular		Plural	
1st λέλυμαι	I have loosed myself	1st λελύμεθα	we have loosed ourselves
2nd λέλυσαι	you have loosed yourself	2nd λελυσθε	you have loosed yourselves
3rd λέλυται	he/she/it has loosed him/her/itself	3rd λελυνται	they have loosed themselves

Infinitive: λελύσθαι to have loosed oneself, to have been loosed

The Pluperfect Tense

The Greek pluperfect is used sparingly in the New Testament, only occurring about eighty times. It functions similar to the perfect except it says nothing about the resulting state or condition up to the time of speaking. In other words, it expresses an action that took place in the past with the effect continuing or completed only up to a point, but both the action and effect are past experiences. In this sense, the pluperfect is a true past tense.

Example: τήν τε γαρ επιθυμίαν ουκ **ηδειν** ει μη ο νόμος ελεγεν. ουκ επιθυήσεις. (Rom 7:7b)

For **I would** not **have known** about coveting if the Law had not said, "You shall not covet."

Pluperfect Active Indicative

The pluperfect is formed just like the perfect except for the pluperfect ending. The pluperfect is found in the New Testament only in the indicative mood.

	Singular		Plural	
1st	ελελύκειν	I had loosed	ελελύκειμεν	we had loosed
2nd	ελελύκεις	you had loosed	ελελύκειτε	you had loosed
3rd	ελελύκει	he/she/it had loosed	ελελύκεισαν	they had loosed

Practice

A. Memorize the vocabulary.
B. Memorize the perfect active indicative form.
C. Translate the following sentences.

1. οτε ουν ελαβεν το οξος (vinegar) ο ᾽Ιησους ειπεν τετελεσται, και κλινας την κεφαλην παρέδωκεν το πνευμα. (John 19:30)
2. οιδα και πέπεισμαι εν κυρίω ᾽Ιησου οτι ουδεν (nothing) κοινον δι᾽ εαυτου, ει μη τω λογιζομένω (thinking) τι κοινον ειναι, εκείνω κοινον. (Rom. 14:14)
3. αγγέλους τε τους μη τηρησαντας (keep) την εαυτων αρχην αλλα απολιπόντας (left) το ιδιον οικητήριον εις κρίσιν μεγάλης ημέρας δεσμοις (chains) αϊδίοις υπο ζόφον τετήρηκεν, (Jude 1:6)
4. ᾽Εν τούτω γινώσκομεν οτι εν αυτω μένομεν και αυτος εν ημιν, οτι εκ του πνεύματος αυτου δέδωκεν ημιν. (1 John 4:13)

Chapter Seventeen

Subjunctive and Optative Mood

Vocabulary

αδικία, η	unrighteousness	καθεύδω	to sleep
αιωνιος	eternal	λοιπος	remaining
αν	no translation	Μαρια, η	Mary
ανάστασις, η	resurrection	νήφω	to be sober
απόλλυμι	to perish, destroy	οταν	when, whenever
αρα	thus, therefore	οφείλω	I owe, ought
αρπάζω	to catch up	οφθαλμός, ο	eye
γρηγορέω	to be awake	παράκλητος, ο	advocate
δει	it is necessary	πως	how?
διάβολος, ο	the Devil	σκάνδαλον, το	stumbling block
δίδωμι	to give	φως, το	light
ελεος, το	mercy	ψεύδομαι (D)	I lie, deceive
εως	until, while (conj.)	ψεύστης, ο	liar

The Subjunctive

The Greek subjunctive is the mood of possibility. Mood expresses the relation of the action or state to reality. It answers the question: did it actually happen? There are two basic moods, that which is actual or real (indicative), and that which is possible (subjunctive, optative, imperative). The word subjunctive comes from the Latin *subiungere* meaning "to sub-join," "yoke beneath," whose core is *subigere* meaning "to compel to do a thing" (i.e., relating to the will). In grammar it is the mood of uncertainty, a wish, or an uncertain condition.

The following examples illustrate the distinction between the different moods:

- *They believed (cf. John 2:11).* The indicative mood expresses action that is really taking place.
- *If you believe,* you will see the glory of God (cf. John 11:40). The subjunctive mood expresses action which is not really taking place but which is objectively possible.
- *Oh, that I knew where I might find Him (cf. Job 23:3-LXX).* The optative mood expresses action which is not really taking place but which is subjectively possible. It is one step further removed from reality than the subjunctive.
- *Believe (cf. Mark 1:15)!* The imperative mood expresses action that is not really taking place but which is volitionally possible. It is a command that has a real possibility of completion.

The Optative

The Greek optative mood expresses something the speaker hopes will occur. It is the mood expressing a desire or wish. The word comes from the Latin *optare* meaning, "to wish for," "desire," so the usual translation "may," or "should." The optative is so rare in the New Testament that no additional time will be spent on this mood.

Example:
ξενίζοντα γάρ τινα εισφέρεις εις τας ακοας ημων. βουλόμεθα ουν γνωναι τί αν **θέλοι** ταυτα ειναι (Acts 17:20).

For you are bringing some strange things to our ears; so we want to know **what these things mean**.

Uses of the Subjunctive

There is a wider variety of grammatical uses for the subjunctive in the Greek than in English. There is no single translation so other keys are required for a proper translation. The beginning student may want to use the simple translation "may," or "might" until he or she is comfortable with identifying options.

1. *Simple*. The simple subjunctive is translated by the words "may," or "might.[21]"

   ου γαρ απέστειλεν ο θεος τον υιον εις τον κόσμον ινα κρίνη τον κόσμον, αλλ᾽ ινα **σωθη** ο κοσμος δι᾽ αυτου. (John 3:17)

   For God did not send the Son into the world to judge the world, but that the world **might be saved** through Him.

2. *Hortatory*. Used to exhort others to join in the action. The hortatory uses the first person subjunctive either singular or plural, but usually plural and usually placed at the beginning of the sentence. It is usually translated as "let us …"

   Ει ζωμεν πνύματι, πνεύματι και **στοιχωμεν**. (Gal. 5:25)

   If we live in the Spirit, **let us** also **walk** in the Spirit.

3. *Deliberative*. The deliberative is used to ask a question where the audience is expected to think about the answer[22]. It may be: (a) a rhetorical question where no answer is expected; or (b) a real question.

[21] In general use "may" for present or future, use "might" for past tense. This rule is not always held since in English might is weaker than may so context must determine usage.

Πως ουν **επικαλέσωνται** εις ον ουκ επίστευσαν; πως δε **πιστεύσωσιν** ου ουκ ηκουσαν; πως δε **ακούσωσιν** χωρις κηρύσσοντος; (Rom. 10:14)

How then **will they call** on Him in whom they have not believed? **How will they believe** in Him whom they have not heard? And **how will they hear** without a preacher? (rhetorical question)

4. *Prohibitive*. The prohibitive is used to express a prohibition - a negative entreaty or command. It uses the negative particle (μη) with the second person aorist subjunctive and may be translated as "do not."

   Και λέγει μοι· **μη σφραγίσης** τους λόγους της προφητείας του βιβλίου τούτου, ο καιρος γαρ εγγύς εστιν. (Rev. 22:10)

   And he said to me, "**Do not seal up** the words of the prophecy of this book, for the time is near."

5. *Emphatic negation*. The emphatic negation employs a double negative (ου μη) with the subjunctive to express a stronger negative and may be translated "by no means," or "never."

   ο ουρανος και η γη παρελεύσεται, οι δε λόγοι μου **ου μη παρέλθωσιν**. (Matt. 24:35)

   Heaven and earth will pass away, but my words **will never pass away**.

6. *Purpose clause*. Purpose clauses indicate the purpose of the main clause of the sentence. A purpose clause contains the ινα with the subjunctive.

   ουτος ηλθεν εις μαρτυρίαν **ινα μαρτυρήση** περι του φωτός, ινα πάντες πιστεύσωσιν δι᾽ αυτου. (John 1:7)

   He came as a witness, to testify about the Light, **so that all might believe** through him.

7. *Conditional Sentences*. A conditional sentence contains two parts. The first is the condition "if…" The second is the fulfillment "then.…" Dana and Mantey in their classic work define a conditional clause as a "statement of a supposition, the fulfillment of which is assumed to secure the realization of a potential fact expressed in a companion clause."[23] The clause containing the supposition is called the *protasis* ("if" - the subordinate clause). The clause containing the statement based on the supposition is called the *apodosis* ("then" - the main clause).

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[22] This definition captures the essence and is derived from William Mounce, *Basics of Biblical Greek* (Grand Rapids:Zondervan Publishing, 1993), p. 287

[23] H.E.Dana & J.R.Mantey, *A Manual Grammar of the Greek New Testament* (New York:MacMillan Publishing, 1955), p. 286

- *First class condition*. The first class condition uses the indicative mood with the conditional particle (ει) in the protasis and any mood in the apodosis and hence is the condition of reality. The first class condition affirms reality.
- *Second class condition*. The second class condition uses the indicative mood with the conditional particle (ει) in the protasis and the particle αν with the indicative mood in the apodosis. The second class condition is the condition of impossibility. The particle αν has no exact English translation.
- *Third class condition*. The third class condition contains the conjunction εάν with the subjunctive in the protasis and any mood or tense in the apodosis. The third class condition is the condition of probable future fulfillment based on the condition.
- *Fourth class condition*. The fourth class condition uses the optative mood with the conditional particle (ει) in the protasis and the optative mood in the apodosis. The fourth class condition is the condition of future possible fulfillment but less likely than the third class condition. There are no fourth class conditions identified in the New Testament.

Conditional Sentences[24]			
Class	**Protasis**	**Apodosis**	**Fulfillment**
First	ει with indicative	any mood or tense	real possibility
Second	ει with indicative	αν with indicative	impossibility
Third	εάν with subjunctive	any mood or tense	probability
Fourth	ει with optative	optative	possibility

The Present Active Subjunctive

The present active subjunctive of λύω is formed by the stem (λυ-) followed by the present tense personal pronoun ending. A long conecting vowel replaces a short vowel.

Singular		Plural	
1st λύω	I might loose	1st λύωμεν	we might loose
2nd λύης	you might loose	2nd λύητε	you might loose
3rd λύη	he/she/it might loose	3rd λύωσι(ν)	they might loose

[24] Table derived from R. Summers, *Essentials of New Testament Greek* (Nashville:B & H Publishers, 1995), p. 121

Present Middle and Passive Subjunctive Form

The present middle/passive subjunctive of λύω is formed by the stem (λυ-) followed by the middle tense personal pronoun ending.

Singular		Plural	
1st λύωμαι	I might be loose	1st λύωμεθα	we might be loose
2nd λύη	you might be loose	2nd λύησθε	you might be loose
3rd λύηται	he/she/it might loose	3rd λύωνται	they might be loose

First Aorist Active Subjunctive Forms

The first aorist active subjunctive of λύω is formed by the stem (λυ-), followed by the tense formative (σ), followed by the connecting vowel (ω/η), and adding the personal pronoun ending.

	1st Aorist Active	1st Aorist Middle	1st Aorist Passive
1st Sg	λύσω	λύσωμαι	λυθω
2nd Sg	λύσης	λύση	λυθης
3rd Sg	λύση	λύσηται	λυθη
1st Pl	λύσωμεα	λυσώμεθα	λυθωμεν
2nd Pl	λύσητε	λύσησθε	λυθητε
3rd Pl	λύσωσι(ν)	λύσωνται	λυθωσι(ν)

Second Aorist Active Subjunctive Forms

	2nd Aorist Active	2nd Aorist Middle	2nd Aorist Passive
1st Sg	λίπω	λίπωμαι	γραφω
2nd Sg	λίπης	λίπη	γραφης
3rd Sg	λίπη	λίπηται	γραφη
1st Pl	λίπωμεν	λιπώμεθα	γραφωμεν
2nd Pl	λίπητε	λίπησθε	γραφητε
3rd Pl	λίπωσι(ν)	λίπωνται	γραφωσι(ν)

Present Subjunctive of ειμι

Singular			Plural		
1st	ω	I might be	1st	ωμεν	we might be
2nd	ης	you might be	2nd	ητε	you might be
3rd	η	he/she/it might be	3rd	ωσι(ν)	they might be

Practice

A. Memorize the vocabulary.
B. Memorize the present active subjunctive form.
C. Translate the following verses.

1. αρα ουν μη καθεύδωμεν ως οι λοιποί αλλα γρηγορωμεν και νήφωμεν (1 Thes 5:6).
2. παν ο δίδωσίν μοι ο πατηρ προς εμε ηξει (will come), και τον ερχόμενον προς εμε ου μη εκβάλω εξω (without) (John 6:37).
3. καγω (and I) δίδωμι αυτοις ζωην αιωνιον και ου μη απόλωνται εις τον αιωνα και ουχ αρπάσει τις αυτα εκ της χειρός μου (John 10:28).
4. εγώ ειμι η θύρα (door)· δι᾽ εμου εάν τις εισέλθη σωθήσεται και εισελεύσεται και εξελεύσεται και νομην (pasture) ευρήσει (John 10:9).
5. εν τη οικια του πατρός μου μοναι (mansion) πολλαι εισιν· ει δε μή, ειπον αν υμιν οτι πορεύομαι ετοιμάσαι τόπον υμιν (John 14:2).

Chapter Eighteen

Imperative Mood

Vocabulary

απολυτρωσις	redemption	πρόσωπον, το	face
γραμματεύς, ο	scribe	σημειον, το	sign
διώκω	I persecute	στόμα, το	mouth
εγγιζω	to bring near	συναγωγή, η	synagogue
εθνος, τό	nation	σφραγιζω	seal
κάθημαι (D)	I sit down	υδωρ, το	water
λυπεω	to grieve		
μετανοεω	repent		
μηδέ	and not		

The Imperative

The imperative is the mood that expresses possibility and particularly a command. The word imperative comes from the Latin *imperare* meaning, "to command," "give an order." The imperative appears only in the second and third persons.

As would be expected, the present imperative expresses action in progress (continuous action). The aorist, however, expresses action whose time aspect is not defined. The imperative has the following uses in the Greek:

- *Command*. The command is the most common use. In translating the second person "you" is implied as in "(You) teach!" In the third person the word "let" is often used as in "Let him teach!"

  πορευθέντες ουν **μαθητεύσατε** πάντα τα εθνη, βαπτίζοντες αυτους εις το ονομα του πατρος και του υιου και του αγιου πνεύματος, (Matt. 28:19)

  Go therefore, **teach** all the nations, baptizing them in the name of the Father, and the Son and the Holy Spirit.

- *Request*. The imperative can be used to express a request or entreaty.

  κύριε, **δίδαξον** ημας προσεύχεσθαι, καθως και ᾽Ιωάννης εδίδαξεν τους μαθητας αυτου (Luke 11:1).

  Lord, **teach** us to pray, as John also taught his disciples.

- *Condition*. The imperative may be used as a condition of the form "If X, then Y will happen"[25] Where the imperative is found in the X (the protasis).

  απεκρίθη Ἰησους και ειπεν αυτοις. **λύσατε** τον ναον τουτον και εν τρισιν ημέραις εγερω αυτόν (John 2:19).

  Jesus answered and said to them, "**Destroy** this temple, and in three days I will raise it up." (Has the sense, "if you destroy this temple…")

Present Active Imperative Form

	Singular		Plural	
2nd	λυε	loose	λυέτε	loose
3rd	λυέτω	let him/her/it loose	λυέτωσαν	let them loose

Present Middle/Passive Imperative

	Singular	Plural
2nd	λύου	λύεσθε
3rd	λυέσθω	λυέσθωσαν

First Aorist Middle Imperative

	Singular	Plural
2nd	λυσαι	λύσασθε
3rd	λυσάσθω	λυσάσθωσαν

First Aorist Active Imperative

	Singular	Plural
2nd	λυσον	λύσατε
3rd	λυσάτω	λυσάτωσαν

First Aorist Passive Imperative

	Singular	Plural
2nd	λύθητι	λύθητε
3rd	λυθήτω	λυθήτωσαν

Second Aorist Active Imperative

	Singular	Plural
2nd	λίπε	λίπετε
3rd	λιπέτω	λιπέτωσαν

Second Aorist Middle Imperative

	Singular	Plural
2nd	λίπου	λίπεσθε
3rd	λιπέσθω	λιπέσθωσαν

Second Aorist Passive Imperative

	Singular	Plural
2nd	λίπηθι	λιπητε
3rd	λιπήτω	λιπήτωσαν

[25] Daniel Wallace, *Grammar Beyond the Basics* (Grand Rapids:Zondervan Publishing, 1996), p. 489

Present Imperative of ειμι

	Singular	Plural
2nd	ισθι	εστε
3rd	εστω	εστωσαν

Practice

A. Memorize the vocabulary.
B. Memorize the present active imperative form.
C. Translate the following verses.

1. και μη λυπειτε το πνευμα το αγιον του θεου, εν ω εσφραγίσθητε εις ημέραν απολυτρώσεως (Eph 4:30).
2. ᾽Απο τότε ηρξατο ο ᾽Ιησους κηρύσσειν και λέγειν· μετανοειτε· ηγγικεν γαρ η βασιλεία των ουρανων (Matt. 4:17).
3. τον αρτον ημων τον επιούσιον (daily) δίδου ημιν το καθ᾽ ημέραν (Luke 11:3).
4. πορευόμενοι (going) δε κηρύσσετε λέγοντες (saying) οτι ηγγικεν η βασιλεία των ουρανων (Matt. 10:7).

Chapter Nineteen

Present Participles

Vocabulary

απολύω	I release, dismiss	μηκετι	no longer
ασπάζομαι (D)	I greet	οικεω	dwelling
εκζητεω	I seek out	παλαιός	old
ελληνι	Greek	πτωχός	poor
ενοικέω	to dwell	σάββατον, τό	Sabbath
επαισχυνομαι	I am ashamed	συνίημι	to understand
επιθυμία, η	desire, longing	συσταυρόω	to be crucified
θνητός	mortal	σωτηρία, η	salvation
καιρός, ο	time, season	χρεία, η	need
καταργεω	to cease, destroy	ωδε	here
μακάριος	blessed	ωρα, η	hour, time
μέσος	middle	ωστε	so that, therefore

The Participle

The Greek participle is said to be a verbal adjective. It has characteristics of both a verb and an adjective. Fundamentally, a participle is a form of a verb that can function independently as an adjective. The word participle comes from the Latin *particeps* meaning "sharing," "participating." In a simple sense, a participle is an "ing" word. It can function as adverbial or adjectival depending on the context. As an adjective, the participle is declined in gender, number, case, and agrees in gender, number and case with that which it modifies. As a verb the participle has voice and tense.

- *Adverbial participle*. When the participle is functioning adverbially, the action described is directed toward the verb and translated with an adverbial phrase. For example:

  διδασκων εν τω ιερω
  "…**while He taught** in the temple… " Mark 12:35

  (Also, one might use the participle as an introductory clause: "While teaching in the temple …")

- *Adjectival participle*. When the participle is functioning adjectivally, the action described is directed toward the noun or pronoun and translated with an adverbial phrase (simple "ing" word). For example:

  και ιδοντες αυτον οι μαθηται επι την θαλασσαν **περιπατουντα** εταραχθησαν …
  "And when the disciples saw him **walking** on the sea, they were troubled…" Matt. 14:26

Verbal Properties

The adverbial use of the participle expresses the how, when, why and on what occasion the action takes place.

- *Tense*. Tense has to do with both time of action and kind of action. *Kind of action* is found in the participle itself. *Time of action* is derived from the main verb not the participle. (a) Present participles reflect continuous[26] action indicating action simultaneous with the main verb; (b) Aorist and perfect participles indicates action which is prior or antecedent to the action of the main verb; (c) Future participles indicate action that is following or subsequent to the action of the main verb.
- *Voice*. Voice is the same as with the verb, namely, identifying the relationship of the action to the subject: (a) Active means the subject is acting; (b) Passive means subject is being acted upon; (c) Middle means the action is returning to the subject, or acting on itself.
- *Modifiers*: (a) may have a direct object in the accusative; (b) may have prepositional phrases, adjectives, etc.

Adjectival Properties

The adjectival use of the participle agrees with the noun it modifies in: (a) gender; (b) number; and (c) case. It may function adjectivally: (a) attributively (has an article); (b) predicatively (does not have an article); or (c) substantively (acts as a noun).

Translating the Participle

It may be observed by the rather lengthy introduction that translating the participle is a tricky matter but with a few rules and a process it can be mastered. The translator need not be overwhelmed by the complexity. Keep it simple!

1. There is an article before the participle (the article agrees in number, case, and gender). The participle is acting either attributively or substantively. Translate using the definite article's

[26] Dr. Mounce points out the importance that the term "present" participle should not be confused with present tense since the participle speaks not of time but rather kind of action, namely, continuous action. See William Mounce, *Basics of Biblical Greek* (Grand Rapids: Zondervan, 1993), p. 241

sense with a relative pronoun (who, which, that): "who…" or "the one who…" or "he who…"

2. There is no article before the participle. The participle is acting as a predicate adjective, or adverbially. Translate using the temporal sense and the "ing": (a) present participle using "while…" or "as…"; (b) aorist participle using "when…" or "after…"; (c) future participle using "before…"

The Present Participle

The present participle indicates continuous action.

Present Participle without the Article (temporal)

Present	Active	λύων	loosing; while loosing; as he is loosing
Present	Middle	λυόμενος	loosing for himself; while loosing for himself; as he is loosing for himself
Present	Passive	λυόμενος	being loosed; while being loosed; as he is being loosed

Present Participle with the Article (relative)

Present	Active	ο λύων	he who looses; the man who looses; the one who looses
Present	Middle	ο λυόμενος	he who looses for himself; the man who looses for himself; the one who looses for himself
Present	Passive	ο λυόμενος	he who is being loosed; the man who is being loosed; the one who is being loosed

Present Active Participle

The present active participle of λύω is formed by the present stem (λυ-) followed by a connecting vowel (-ο-) followed by the sign of the participle (-ντ-) and finally adding the case ending (-ος).

Singular

	Masculine	Feminine	Neuter
N	λύων	λύουσα	λυον
GA	λύοντος	λυούσης	λύοντος
DLI	λύοντι	λυούση	λύοντι
Ac	λύοντα	λύουσαν	λυον

Plural

	Masculine	Feminine	Neuter
N	λύοντες	λύουσαι	λύοντα
GA	λυόντων	λυουσων	λυόντων
DLI	λύουσι(ν)	λυούσαις	λύουσι(ν)
Ac	λύοντας	λυούσας	λύοντα

Present Middle and Passive Participle

The present middle/passive participle is formed by the present stem (λυ-) followed by a connecting vowel (-ο-) followed by the sign of the participle (-μεν-) and finally adding the case ending (-ος).

Singular

	Masculine	Feminine	Neuter
N	λυόμενος	λυομένη	λυόμενον
GA	λυομένου	λυομένης	λυομένου
DLI	λυομένω	λυομένη	λυομένω
Ac	λυόμενον	λυομένην	λυόμενον

Plural

	Masculine	Feminine	Neuter
N	λυόμενοι	λυόμεναι	λυόμενα
GA	λυομένων	λυομένων	λυομένων
DLI	λυομένοις	λυομέναις	λυομένοις
Ac	λυομένους	λυομένας	λυόμενα

Practice

A. Memorize the vocabulary.
B. Memorize the Present Active Participle.
C. Translate the following verses.

1. Ου γαρ επαισχύνομαι το ευαγγέλιον, δύναμις γαρ θεου εστιν εις σωτηρίαν παντι τω πιστεύοτι, ᾽Ιουδαίω τε πρωτον και Ελληνι (Rom 1:16).
2. ουκ εστιν ο συνιων ουκ εστιν ο εκζητων τον θεόν (Rom 3:11).
3. τουτο γινώσκοντες οτι ο παλαιος ημων ανθρωπος συνεσταυρώθη, ινα καταργηθη το σωμα της αμαρτίας, του μηκέτι δουλεύειν ημας τη αμαρτία (Rom 6:6).
4. ει δε το πνευμα του εγείραντος τον ᾽Ιησουν εκ νεκρων οικει εν υμιν, ο εγείρας Χριστον εκ νεκρων ζωοποιησει και τα θνητα σωματα υμων δια του ενοικουντος αυτου πνεύματος εν υμιν (Rom 8:11).

Chapter Twenty

Aorist Participles

Vocabulary

αγιάζω	I sanctify,set apart	κτίζω	I create
απαγγέλλω	I tell, proclaim	μαρτυρία, η	witness, testimony
αποκαταλλάσσω	I reconcile	οπου	where (adv.)
δόγμα**,** τό	dogma, ordinance	οπως	how, that
ειτε	if, whether	πνευματικός	spititual (adj.)
εκει	there, in that place	ποιέω	I make
εξω	outside	προορίζω	I predetermine
επουράνιος	heavenly (adj.)	σταυρός, ο	cross
ευαγγελίζω	preach good news	υιοθεσία, η	adoption
ευδοκία, η	good pleasure	υπάγω	I go away
ευλογητός	blessed (adj.)	Φαρισαιος, ο	Pharisee
εχθρα, η	hatred, enmity	ψυχή, η	soul, life
ηδη	now, already		

The Aorist Participle

The aorist participle, being a verbal adjective, will take its time relationship from the main verb. The kind of action is identified by the tense and with the aorist, the kind of action is undefined (punctiliar - action at a certain point). It says nothing about the action other than it occurred. The fundamental idea of the aorist is to denote action simply as occurring, without reference to its progress. It does not distinguish the action as complete or incomplete. It simply states that action took place in the past without regard to its duration.

Θαυμάζω οτι ουτως ταχέως μετατίθεσθε απο του **καλέσαντος** υμας εν χάριτι Χριστου εις ετερον ευαγγέλιον (Gal 1:6).

I am amazed that you are turning away so soon from **Him who called** you in the grace of Christ to a different gospel.

Translate the aorist participle according to the following:

Aorist Participle without the Article (temporal)

Aorist	Active	λύσας	having loosed; after he loosed; when he loosed
Aorist	Middle	λυσάμενος	having loosed for himself; after he loosed himself; when he loosed for himself
Aorist	Passive	λυθείς	having been loosed; when he was loosed; after he was loosed; after he has been loosed

Aorist Participle with the Article (relative)

Aorist	Active	ο λύσας	he who loosed; the man who loosed; the one who loosed
Aorist	Middle	ο λυσάμενος	he who loosed for himself ; the man who loosed for himself; the one who loosed for himself
Aorist	Passive	ο λυθείς	he who was loosed; the man who was loosed; the one who was loosed

First Aorist Active Participle

The first aorist active participle of λύω is formed by the stem (λυ-), followed by the first aorist tense (-σα-), followed by the sign of the participle (-ντ-), and finally adding the case ending (-ος).

Singular

	Masculine	Feminine	Neuter
N	λύσας	λύσασα	λυσαν
GA	λύσαντος	λυσάσης	λύσαντος
DLI	λύσαντι	λυσάση	λύσαντι
Ac	λύσαντα	λύσασαν	λυσαν

Plural

	Masculine	Feminine	Neuter
N	λύσαντες	λύσασαι	λύσαντα
GA	λυσάντων	λυσασων	λυσάντων
DLI	λύσασι(ν)	λυσάσαις	λύσασι(ν)
Ac	λύσαντας	λυσάσας	λύσαντα

First Aorist Middle Participle

The first aorist middle participle of λύω is formed by the stem (λυ-) followed by the first aorist tense (-σα-), followed by the middle addition (-μεν-), and finally adding the case ending (-ος).

Singular

	Masculine	Feminine	Neuter
N	λυσάμενος	λυσαμένη	λυσάμενον
GA	λυσαμένου	λυσαμένης	λυσαμένου
DLI	λυσαμένω	λυσαμένη	λυσαμένω
Ac	λυσάμενον	λυσαμένην	λυσάμενον

Plural

	Masculine	Feminine	Neuter
N	λυσάμενοι	λυσάμεναι	λυσάμενα
GA	λυσαμένων	λυσαμένων	λυσαμένων
DLI	λυσαμένοις	λυσαμέναις	λυσαμένοις
Ac	λυσαμένους	λυσαμένας	λυσάμενα

First Aorist Passive Participle

The first aorist passive participle of λύω is formed by the stem (λυθ-) followed by a connecting vowel (-ε-), followed by the sign of the participle (-ντ-), and finally adding the case ending (-ος).

Singular

	Masculine	Feminine	Neuter
N	λυθείς	λυθεισα	λυθέν
GA	λυθέντος	λυθείσης	λυθέντος
DLI	λυθέντι	λυθείση	λυθέντι
Ac	λυθέντα	λυθεισαν	λυθέν

Plural

	Masculine	Feminine	Neuter
N	λυθέντες	λυθεισαι	λυθέντα
GA	λυθέντων	λυθεισων	λυθέντων
DLI	λυθεισι(ν)	λυθείσαις	λυθεισι(ν)
Ac	λυθέντας	λυθείσας	λυθέντα

Second Aorist Active Participle

The second aorist active participle of λείπω is formed by the second aorist stem (λιπ-), followed by the sign of the participle (-οντ-), and finally adding the case ending (-ος).

Singular

	Masculine	Feminine	Neuter
N	λιπών	λιπουσα	λιπόν
GA	λιπόντος	λιπούσης	λιπόντος
DLI	λιπόντι	λιπούση	λιπόντι
Ac	λιπόντα	λιπουσαν	λιπόν

Plural

	Masculine	Feminine	Neuter
N	λιπόντες	λιπουσαι	λιπόντα
GA	λιπόντων	λιπουσων	λιπόντων
DLI	λιπουσι(ν)	λιπούσαις	λιπουσι(ν)
Ac	λιπόντας	λιπούσας	λιπόντα

Second Aorist Middle Participle

The second aorist middle participle of λείπω is formed by the stem (λιπ-), followed by the second aorist middle addition (-ομεν-), and finally adding the case ending (-ος).

Singular

	Masculine	Feminine	Neuter
N	λιπόμενος	λιπομένη	λιπόμενον
GA	λιπομένου	λιπομένης	λιπομένου
DLI	λιπομένω	λιπομένη	λιπομένω
Ac	λιπόμενον	λιπομένην	λιπόμενον

Plural

	Masculine	Feminine	Neuter
N	λιπόμενοι	λιπόμεναι	λιπόμενα
GA	λιπομένων	λιποένων	λιπομένων
DLI	λιπομένοις	λιπομέναις	λιπομένοις
Ac	λιπομένους	λιπομένας	λιπόμενα

Practice

A. Memorize the vocabulary.
B. Memorize the first aorist active participle form.
C. Translate the following verses.

1. Ευλογητος ο θεος και πατηρ του κυριου ημων ᾽Ιησου Χριστου, ο ευλογησας ημας εν πάση ευλογια πνευματικη εν τοις επουρανίοις εν Χριστω (Eph 1:3)
2. προορίσας ημας εις υιοθεσίαν δια ᾽Ιησου Χριστου εις αυτόν, κατα την ευδοκίαν του θεληματος αυτου (Eph 1:5)
3. ᾽Εν ω και υμεις ακούσαντες τον λόγον της αληθείας, το ευαγγέλιον της σωτηρίας υμων, εν ω και πιστεύσαντες εσφραγίσθητε τω πνεύματι της επαγγελίας τω αγίω (Eph 1:13)
4. Αυτος γάρ εστιν η ειρηνη ημων, ο ποιήσας τα αμφότερα (both) εν και το μεσότοιχον (partition) του φραγμου (hedge) λύσας, την εχθραν εν τη σαρκι αυτου (Eph 2:14)
5. τον νόμον των εντολων εν δόγμασιν καταργησας, ινα τους δύο κτίση εν αυτω εις ενα καινον ανθρωπον ποιων ειρήνην (Eph 2:15)
6. και αποκαταλλάξη τους αμφοτέρους (both) εν ενι σώματι τω θεω δια του σταυρου, αποκτείνας την εχθραν εν αυτω. (Eph 2:16)

Chapter Twenty One

Perfect and Future Participles

Vocabulary

αναγιγνώσκω	I read	μεσίτης, ο	mediator
ανυπότακτος	not made subject	οράω	I see
αφίημι	I send away	ουπω	not yet (adv.)
αχρι	until (adv.)	ους, ωτός, τό	ear
Δαυίδ, ο	David	παράβασις, η	transgression
διαθήκη, η	covenant	προσφορά, η	offering
δικαιοσύνη, η	righteousness	προφητεία, η	prophecy
διό	therefore	σπείρω	I sow
ιδού	look! behold!	σπέρμα, τό	seed, offspring
κληρονομία, η	inheritance	υποτάσσω	I put under
κοιωνία, η	fellowship		

The Perfect Participle

The perfect participle indicates action that stands completed. Most times it is translated much like the aorist participle.

οι οχλοι οι πράγοντες αυτον και οι ακολουθουντες εκραζον λέγοντες· ωσαννα τω υιω Δαυίδ· **ευλογημένος** ο ερχόμενος εν ονόματι κυρίου· ωσαννα εν τοις υψίστοις (Matt. 21:9)

Then the multitudes who went before and those who followed, were shouting, "Hosanna to the Son of David; **Blessed** is He who comes in the name of the Lord; Hosanna in the highest!"

Τη γαρ χάριτί εστε **σεσωσμένοι** δια πιστεως· και τουτο ουκ εξ υμων, θεου το δωρον· (Eph. 2:8)

For by grace you **have been saved** through faith, and that not of yourselves; [it is] the gift of God.

Perfect Active Participle

The perfect active participle of λύω is formed by the reduplication prefix (λε-) followed by the present stem (λυ-), followed by the tense sign (-κ-), followed by the connecting syllable (-οτ-), and finally adding the case ending (-ος).

Singular

	Masculine	Feminine	Neuter
N	λελυκώς	λελυκυια	λελυκός
GA	λελυκότος	λελυκυίας	λελυκότος
DLI	λελυκότι	λελυκυία	λελυκότι
Ac	λελυκότα	λελυκυιαν	λελυκός

Plural

	Masculine	Feminine	Neuter
N	λελυκότες	λελυκυιαι	λελυκότα
GA	λελυκότων	λελυκυιων	λελυκότων
DLI	λελυκόσι(ν)	λελυκυίαις	λελυκόσι(ν)
Ac	λελυκότας	λελυκυίας	λελυκότα

Perfect Middle and Passive Participle

The perfect middle and passive participles of λύω are formed by the reduplication prefix (λε-), followed by the present stem (λυ-), followed by the sign of the mid/pas (-μεν-), and finally adding the case ending (-ος).

Singular

	Masculine	Feminine	Neuter
N	λελυμένος	λελυμένη	λελυμένον
GA	λελυμένου	λελυμένης	λελυμένου
DLI	λελυμένω	λελυμένη	λελυμένω
Ac	λελυμένον	λελυμένην	λελυμένον

Plural

	Masculine	Feminine	Neuter
N	λελυμένοι	λελυμέναι	λελυμένα
GA	λελυμένων	λελυμένων	λελυμένων
DLI	λελυμένοις	λελυμέναις	λελυμένοις
Ac	λελυμένους	λελυμένας	λελυμένα

The Future Participle

The future participle indicates action subsequent to the action of the main verb.

τίς **ο κατακρινων**; Χριστος ᾽Ιησους ο αποθανών, μαλλον δε εγερθείς, ος καί εστιν εν δεξια του θεου, ος και εντυγχάνει υπερ ημων. (Rom 8:34)

Who is **the one who condemns**? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

Future Participle without the Article (temporal)

Future	Active	λύσων	before loosing
Future	Middle	λυσόμενος	before loosing for himself
Future	Passive	λυθησόμενος	before being loosed

Future Participle with the Article (relative)

Future	Active	ο λύσων	he who will loose; the man who will loose; the one who will loose
Future	Middle	ο λυσόμενος	he who will loose for himself; the man who will loose for himself; the one who will loose for himself
Future	Passive	ο λυθησόμενος	he who will be loosed; the man who will be loosed; the one who will be loosed

Future Active Participle

The future active participle of λύω is formed by the present stem (λυ-), followed by the future tense sign (-σ-), followed by the sign of the participle (-οντ-), and finally adding the case ending (-ος).

Singular

	Masculine	Feminine	Neuter
N	λύσων	λύσουσα	λυσον
GA	λύσοντος	λυσούσης	λύσοντος
DLI	λύσοντι	λυσούση	λύσοντι
Ac	λύσοντα	λύσουσαν	λυσον

Plural

	Masculine	Feminine	Neuter
N	λύσοντες	λύσουσαι	λύσοντα
GA	λυσόντων	λυσουσων	λυσόντων
DLI	λύσουσι(ν)	λυσούσαις	λύσουσι(ν)
Ac	λύσοντας	λυσούσας	λύσοντα

Future Middle Participle

The future middle participle of λύω is formed by the present stem (λυ-), followed by the future tense sign (-σ-), followed by the connecting vowel (-ο-), followed by the sign of the middle participle (-μεν-), and finally adding the case ending (-ος).

Singular

	Masculine	Feminine	Neuter
N	λυσόμενος	λυσομένη	λυσόμενον
GA	λυσομένου	λυσομένης	λυσομένου
DLI	λυσομενω	λυσομένη	λυσομένω
Ac	λυσόμενον	λυσομένην	λυσόμενον

Plural

	Masculine	Feminine	Neuter
N	λυσόμενοι	λυσόμεναι	λυσόμενα
GA	λυσομένων	λυσομένων	λυσομένων
DLI	λυσομένοις	λυσομέναις	λυσομένοις
Ac	λυσομένους	λυσομένας	λυσόμενα

Future Passive Participle

The future passive participle of λύω is formed by the present stem (λυ-), followed by the future passive tense sign (-θησ-), followed by the sign passive participle (-ομεν-), and finally adding the case ending (-ος).

Singular

	Masculine	Feminine	Neuter
N	λυθησόμενος	λυθησομένη	λυθησόμενον
GA	λυθησομένου	λυθησομένης	λυθησομένου
DLI	λυθησομένω	λυθησμένη	λυθησομένω
Ac	λυθησόμενον	λυθησομένην	λυθησόμενον

Plural

	Masculine	Feminine	Neuter
N	λυθησόμενοι	λυθησόμεναι	λυθησόμενα
GA	λυθησομένων	λυθησομέων	λυθησομένων
DLI	λυθησομένοις	λυθησομέναις	λυθησομένοις
Ac	λυθησομένους	λυθησομένας	λυθησόμενα

Practice

A. Memorize the vocabulary.
B. Memorize the Present Active Participle.
C. Translate the following verses.

1. πάντα υπέταξας υποκάτω των ποδων αυτου. εν τω γαρ υποτάξαι αυτω τα πάντα ουδεν αφηκεν αυτω ανυπότακτον. Νυν δε ουπω ορωμεν αυτω τα πάντα υποτεταγμένα (Heb 2:8)
2. Και δια τουτο διαθήκης καινης μεσίτης εστίν, οπως θανάτου γενομένου εις απολύτρωσιν των επι τη πρώτη διαθήκη παραβάσεων την επαγγελίαν λάβωσιν οι κεκλημένοι της αιωνίου κληρονομίας. (Heb 9:15)
3. εν ω θελήματι ηγιασμένοι εσμεν δια της προσφορας του σώματος Ἰησου Χριστου εφάπαξ (one time). (Heb 10:10)
4. Μακάριος ο αναγινώσκων και οι ακουοντες τους λόγους της προφητείας και τηρουντες τα εν αυτη γεγραμμένα, ο γαρ καιρος εγγύς (near). (Rev. 1:3)
5. και ει τις ουχ ευρέθη εν τη βιβλω της ζωης γεγραμμένος, εβληθη εις την λίμνην (lake) του πυρός. (Rev. 20:15)

Chapter Twenty Two
Numbers

Numbers

Greek numbers are divided into the cardinals and ordinals. Cardinals are numbers used for counting and indicate quantity not order. The word cardinal comes to the English from the Latin *cardo* meaning "a point round which anything turns."

Cardinal Numbers

One

	Masculine	Feminine	Neuter
N	εις	μία	εν
GA	ενός	μιας	ενός
DLI	ενί	μια	ενί
Ac	ενα	μίαν	εν

Two

	M/F/N
N/GA/Ac	δύο or δύω

Three

	M/F	Neut.
N	τρεις	τρία
GA	τριων	τριων
DLI	τρισί	τρισί
Ac	τρεις	τρία

Four

	M/F	Neut.
N	τέσσαρες	τέσσαρα
GA	τεσσάρων	τεσσάρων
DLI	τέσσαρσι	τέσσαρσι
Ac	τέσσαρας	τέσσαρας

Indeclinable (5 to 100)

πέντε	five
εξ	six
επτά	seven
οκτώ	eight
εννέα	nine
δέκα	ten

Ordinals

Ordinals are numbers describing position or rank in a series. The word ordinal comes to the English from the Latin *ordo* meaning “a series,” “line,” “row,” “order.” Ordinals are declined according to the first and second declensions.

πρωτος	first
δεύτερος	second
τρίτος	third
τέταρτος	fourth
πέμπτος	fifth

Answers to Problems

Chapter 3 – Present Active Indictive Verbs
Parse and translate the verbs below in the following format: tense, voice, mood, person, number, root, translation (e.g., ἀκούει – P.A.I.3Sg. from ἀκούω – he/she/it is hearing).

1. βλέπει - P.A.I.3Sg. from βλέπω, he/she/it sees/is seeing.
2. γινώσκομεν – P.A.I.1Pl. from γινώσκω, we know/are knowing.
3. λέγουσιν - P.A.I. 3Pl. from λέγω, they speak/are speaking.
4. φέρετε – P.A.I.2Pl. from φέρω, you bring/are bringing.
5. γινώσκεις –P.A.I.2Sg. from γινώσκω, you know/are knowing.
6. πέμπει – P.A.I.3Sg. from πέμπω, he/she/it send/are sending.
7. λέγεις – P.A.I.2Sg. from λέγω, you speak/are speaking.
8. φέρουσιν – P.A.I.3Pl. from φέρω, they bring/are bringing.
9. ἀκούω – P.A.I.1Sg., I hear/am hearing.
10. διδάσκεις – P.A.I.2Sg. from διδάσκω, you teach/are teaching.

Chapter 4 - 2nd Declension Nouns
Decline the following nouns using the format: case, gender, number, translation (e.g., λόγου – g/a.m.sg., of/from a word).

1. λόγῳ - d./l./i.m.sg., to/in/by a word.
2. λόγοις – d./l/i/m.pl., to/in/by words.
3. ἱερόν – n.n.sg., a temple.
4. ἱερά – n.n.pl., temples.
5. λόγους – a.m.pl., words.
6. λόγοι – n.m.pl., words.

Decline the following nouns using the format: case, gender, number, translation (e.g., του λόγου – g/a.m.sg.,of/from the word).

1. τῳ λόγῳ - d./l./i.m.sg., with def. art., to/in/by the word.
2. τοις λόγοις – d./l/i/m.pl., with def. art., to/in/by the words.
3. τό ἱερόν – n.n.sg., with def. art., the temple.
4. τά ἱερά – n.n.pl., with def. art., the temples.
5. τούς λόγους – a.m.pl., with def. art., the words.
6. οί λόγοι - n.m.pl., with def. art., the words.

Translate the following sentences.

1. ὁ δουλος φέρει δωρον.
   art. n.m.sg. P.A.I.3sg. a.n.sg.
   φέρω
   the slave he is bringing a gift

2. ὁ ἀπόστολος λέγει λόγον.
   art. n.m.sg. P.A.I.3Sg. a.m.sg.
   λέγω
   the apostle he is saying a word

3. λαμβάνω δωρα καρπων καί αρτου.
   P.A.I.1Sg. n.n.pl. g.m.pl. conj. g.m.sg.
   I am taking gifts of fruits and of bread

4. γράφομεν τοις ἀδελφοίς.
   P.A.I.1pl. art. d.m.pl.
   γράφω
   we are writing to the brothers

Chapter 5 - 1st Declension Nouns

Decline the following nouns using the format: case, gender, number, translation (e.g., λόγου – g/a.m.sg. – of/from a word).

1. αγάπη – n.f.sg., love
2. γλώσσης - g/a.f.sg, of/from a tongue/language
3. βασιλείας – g/a.f.sg., of/from a kingdom (or a.f.pl., kingdoms)
4. γραφαί - n/v.f.pl., writings, Scriptures
5. προφήτη - d/l/i.m.sg., to/in/by a prophet
6. προφητων – g/a.m.pl., of/from prophets

Decline the following nouns using the format: case, gender, number, translation (e.g., του λόγου – g/a.m.sg., with def. art. – of/from the word).

1. η αγάπη - n.f.sg., with def. art., the love
2. της γλώσσης – g/a.f.sg., with def. art., of/from the tongue/language
3. τας βασιλείας - a.f.pl., with def. art., the kingdoms
4. αι γραφαί - n.f.pl., with def. art., the writings/Scriptures

Translate the following sentences.

1. η αγαπη αληθης.
   def. n.f.sg. g/a.f.sg.
   the love of truth

2. ακουει ο λογος αληθης.
   P.A.I.3sg. def. n.m.sg g/a.f.sg.
   ακουω
   he/she/it hears the word of truth

3. λεγει της δοξης του κυριου.
   P.A.I.3sg. def. g/a.f.sg. def. g/a.m.sg.
   λεγω
   he/she/it speaks of the glory of the Lord

4. ο κυριος λεγει της βασιλείας
   def. n.m.sg. P.A.I.3sg. def. g/a.f.sg.
   λεγω
   The Lord is speaking of/from the kingdom

5. ακουει η παραβολή της βασιλείας.
   P.A.I.3sg. def. n.f.sg. def. g/a.f.sg.
   ακουω
   he/she/it hears the parable of the kingdom

Chapter 6 - Present Passive & Middle Verbs
Parse and translate the verbs below in the following format: tense, voice, mood, person, number, root, translation (e.g., άκούει – P.A.I.3Sg. from άκούω – he/she/it is hearing).

1.βάλλομαι - P.P.I. 1Sg. from βάλλω, I am being thrown. P.M.I. 1Sg. I am throwing myself.
2.κηρύσσομεθα - P.P.I. 1Pl. from κηρύσσω, we are being preached to. P.M.I. 1Pl we are preaching ourselves.
3.λέγεται – P.P.I. 3Sg. from λέγω, he/she/it is being spoken to. P.M.I. 3Sg /he/she/it is speaking himself/herself/itself
4.σωζονται – P.P.I. 3Pl. from σωζω, they are being saved. P.M.I. 3Pl. they are saving themselves.
5.γινώσκεσθε – P.P.I. 2Pl. from γινώσκω, you are being known. P.M.I. 2Pl. you are knowing yourselves.

Translate the following sentences:

1. ό δουλος φέρεται το δωρον
   def N.M.Sg. P.M./P.I. 3Sg. def A.N.Sg.
   φέρω
   The slave himself brings the gift.

2. οι ανθρωποι λέγοται.
   def N.M.Pl. P.M.P.I (Dep) 3pl.
   λέγω
   The men are themselves speaking.

3. η φωνη εξερχεται ουρανου
   def N.F.Sg. P.M./P.I. (Dep) 3Sg. G.M.Sg.

εξερχομαι
The voice goes out of heaven

4. ερχομαι ουρανω
P.M./P.I. (Dep) 1Sg. D.M.Sg.
I go to heaven (this is a deponent verb so it is translated as present)

5. εισερχομαι τήν ερημαν
P.M./P.I. (Dep.) 1Sg. def A.F.Sg.
I enter the desert.

Chapter 7 - Prepositions
Translate the following phrases.

1. τη γαρ χάριτί εστε σεσωσμενοι δια πιστεως (Eph. 2:8).
def conj. D.F.Sg. P.A.I. 2pl. Perf.Pass.Part.n.m.pl. prep. G.F.Sg.
ειμι
for to/in/by grace you are have been saved through of/from faith
For by grace you have been saved through faith

2. και Ελληνας πάντας υφ᾽ αμαρτίαν ειναι. (Rom. 3:9).
conj. A.M.Pl Adj. A.M.Pl prep A.F.Sg. Pres. Inf.
ειμι
and Hellen/Greek all under sin to be
and Greeks all are under sin.

3. κατα πνευμα αγιωσύνης (Rom. 1:4).
prep. A.N.Sg. G.F.Sg.
according to spirit from/of holiness
according to [the] Spirit of holiness

4. οτι δε εν νόμω ουδεις δικαιουται (Gal. 3:11).
conj. conj prep D.M.Sg. part P.Pas. Ind. 3Sg.
δικαιοω
that but in to/in/by law no one he/she/it is being justified
but that no one is being justified by means of [the] law

5. ην εχεις προς τον κύριον ᾽Ιησουν (Philemon 1:5).
rel. P.A.I.2Sg. prep. Def A.M.Sg. A.M.Sg.
who/which you have toward the Lord Jesus
Which you have toward the Lord Jesus

Chapter 8 - Personal Pronouns

Parse and translate the verbs below in the following format: tense, mood, person, number, root, translation (e.g., ειμί – P.I.1Sg. from ειμί – I am).
1. εσμέν - P.I.1pl., from ειμί, "we are."
2. εστίν – P.I.3sg., from ειμί, "he/she/it is."
3. εστέ – P.I.2pl., from ειμί, "you are."
4. εισί – P.I.3.pl., from ειμί, "they are."

Translate the following sentences.
1.εγώ ειμι ο αρτος ο ζων (the living) (John 6:51).
Pron.1sg. P.I.1.sg. def. N.M.Sg. def. Pres. Act. Part. N.M.Sg
I I am the bread the living one
I, I am the living bread.

2.εγώ ουκ ειμι εκ του κόσμου τούτου (this) (John 8:23).
Pron.1sg. part. P.I.1Sg. Prep def. G/A.M.Sg. Dem. Pron.
I not I am from the world this
I, I am not from this world.

3.πριν (before) ᾽Αβρααμ γενέσθαι (was) εγώ ειμί (John 8:58).
adv Pr.N. Aor.M.Dep.Inf. Pron.1Sg. P.I.1Sg.
before Abraham was I I am
Before Abraham was, I am.

4.εγώ ειμι το φως του κόσμου (John 8:12).
Pron.1Sg. P.I.1Sg. def. N.N.Sg. def. G/A.M.Sg.
I I am the light of the world
I am the light of the world.

5.εγώ εν τω πατρί (Father) μου και υμεις εν
Pron. 1Sg. Prep. def. D.M.Sg. Pron.G/A1Sg. Conj. Pron.N.2.pl. Prep.
I in the Father of me and you in

εμοι καγω (and I) εν υμιν (John 14:20).
Pron.D/L/I.1Sg. Conj. Prep. Pers. D/L/I.2Pl.
me and I in you
I in My Father and you in Me and I in you.

Chapter 9 - Pronouns
Translate the following sentences.
1.και εστιν αυτη η αγγελια ην ακηκοαμεν απ᾽ αυτου (1John 1:5).
conj. P.I. dem.pr. def. N.F.Sg. rel.pr. Perf.A.I. prep. pers.pr.
3Sg. N.F.Sg A.F.Sg. 1Pl., 3.G.Sg.
and she is this the message which we have heard from him

And this is the message which we have heard from him (1 John 1:5).

2. Τεκνια μου, ταυτα γραφω υμιν ινα μη αμαρτητε (sin)(1 John 2:1).
voc.n.pl. pers.pron. dem.pr. P.A.I. pers.pr. conj part. 2A.A.S.
1g.sg. a.n.pl. 1sg. 2d.pl. 2pl.
Children of me these things I am writing to you that (you might not sin)

3. Τις εστιν ο νικων (overcomes) τον κοσμον ει μη ο πιστευων (believing)
pron. P.I. def. P.A.P. def. A.M.Sg. cond. part. def. P.A.P.
N.M.Sg. 3sg. N.M.Sg. A.M.Sg. part. N.M.Sg.
who is (he that is overcoming) the world if not (he that is believing)

οτι ᾽ιησους εστιν ο υιος του θεου (1 John 5:5).
conj. N.M.Sg. P.A.I. def. N.M.Sg. def. G.M.Sg.
3sg.
that Jesus is the Son of God?

4. και ταυτην την εντολην εχομεν απ᾽ αυτου, ινα
conj. dem.pron. def. A.F.Sg. P.A.I. prep. pers.pron. conj.
A.F.Sg. A.F.Sg. 1Pl. 3G.M.Sg.
And this commandment we have from Him, that

ο αγαπων (loving) τον θεον αγαπα και τον αδελφον αυτου (1 John 4:21).
def. P.A.P. def. A.M.Sg. P.A.Subj. conj. def. A.M.Sg. pers.pron.
N.M.Sg 3Sg. A.M.Sg. 3G.M.Sg.
(he that is loving) God he might love also the brother of him.

5. λεγει αυτω ο᾽ ιησους εγω ειμι η οδος και η αληθεια
P.A.I. pers.pron. def. N.M.Sg pers.pron. P.I. def. N.F.Sg. conj. def. N.F.Sg.
3Sg. 3D.M.Sg 1N.sg. 1Sg.
he says to him the Jesus I I am the way and the truth

και η ζωη (John 14:6).
conj. def. N.F.Sg.
and the life.

Chapter 10 – First Aorist Verbs
Translate the following sentences:

1. εν τουτω εστιν η αγαπη ουχ οτι ημεις ηγαπησαμεν (we loved)
prep dem.pro. P.I. d.a. n.f.sg. part. conj. pers.pro. Perf.A.I.
d.n.sg. 3Sg. 1Pl. 1Pl.
in this is the love not that we we loved
τον θεον αλλ᾽ οτι αυτος ηγαπησεν ημας (1 Jn 4:10)

d.a. a.m.sg. conj. conj. pers.pro. A.A.I. pers.pro.
3n.m.sg. 3Sg. 1a.Pl.
God but that he loved us

2. Ταυτα εγραψα υμιν ινα ειδητε (you may know) οτι ζωην εχετε
dem.pro. A.A.I. pers.pro. conj. Perf.A.Subj. conj. a.f.sg. P.A.I.
a.n.pl. 1Sg. 2d.pl. 2Pl. 2Pl.
these I write to you (you may know) that life you have

αιωνιον. (1 Jn 5:13)
adj. a.f.sg.
eternal

These things I write to you that you may know you have eternal life.

3. παντες εξεκλιναν (turn) αμα ηχρεωθησαν˙(useless) ουκ εστιν ο ποιων (doing)
adj. A.A.I. adv A.Pas.I. adv. P.I. d.a. P.A.Part.
n.m.pl. 3Pl. 3Pl. 3sg. n.m.sg.
all they turned together they became useless not he is

χρστοτητα, ουκ εστιν εως ενος (one). (Rom 3:12)
a.f.sg. part. P.I. prep. num.
3sg.
moral goodness not he is until one

Smoothed out:
They all turned aside, together they became useless; there is none doing good, there is not even one.

4. ους δε προωρισεν, τουτους και εκαλεσεν (he called)˙ και ους
r.pron. conj A.A.I. d.pron. conj. A.A.I. conj. r.pron.
a.m.pl. 3Sg. a.m.pl. 3Sg. a.m.pl.
whom moreover he predetermined these and he called and whom

εκαλεσεν (he called), τουτους και εδικαιωσεν˙ ους δε εδικαιωσεν,
A.A.I. d.pron. conj. A.A.I. r.pron. conj. A.A.I.
3Sg. a.m.pl. 3Sg. a.m.pl. 3Sg.
he called these and he justified whom moreover he justified

τουτους και εδοξασεν. (Rom 8:30)
d.pron. conj. A.A.I.
a.m.pl. 3Sg.
these and he glorified

Smoothed out:
And whom he predestined these he also called and whom he called these he also justified; and whom he justified these he also glorified.

5. και αυτη εστιν η επαγγελια (promise) ην αυτος επηγγειλατο (promised)
conj. d.pron. P.I. d.a. n.f.sg. r.pron. p.pron. A.M.I. Dep.
n.f.sg. 3sg. a.f.sg. 3n.m.sg. 3sg.
and this it is the promise that he promised

ημιν, την ζωην την αιωνιον (eternal). (1 John 2:25)
p.pron. d.a. a.f.sg. d.a. adj. a.f.sg.
1d.pl.
to us the life the eternal one

Smoothed out:
And this is the promise that he promised to us: eternal life.

Chapter 11 – 3rd Declension Nouns
Translate the following sentences.
1. τοιουτον (such) εχομεν αρχιερεα, ος εκαθισεν (he sat) εν
P.A.I. r.pron.
1Pl ac.m.sg. n.m.sg. prep.
such we have high priest who sat in

δεξια (on the right) του θρονου της μεγαλωσυνης (majesty) εν τοις ουρανοις (Heb 8:1)
d.a. g.m.sg. d.a. g.f.sg. prep. d.a. d.m.pl.
on the right of the throne of the greatness in the heavens

Smoothed out:
We have such a high priest who sat on the right hand of the throne of the Majesty in the heavens.

2. Γραφω υμιν, τεκνια, οτι αφεωνται (forgiven) υμιν αι αμαρτιαι
P.A.I. p.pron. voc.n.pl. conj. p.pron. d.a. n.f.pl.
1Sg. 2d.pl. 2.d.pl.
I am writing to you children because they are forgiven to you the sins

δια το ονομα αυτου. (1 Jn 2:12).
prep. d.a. a.n.sg. p.pron.
3g.m.sg.
through the name of him.

Smoothed out:
I am writing to you children because your sins are forgiven through his name

3. πας γαρ ος αν επικαλεσηται (he called)
adj. conj. r.pron. (no exact english equivalent) he called upon
n.m.sg n.m.sg
all for who

το ονομα κυριου σωθησεται (he will be saved). (Rom 10:13) .
d.a. a.n.sg. g.m.sg.

the name of [the] Lord he will be saved.

Smoothed out:
For all who call upon the name of the Lord will be saved.

4. ωσπερ (just as) γαρ ο πατηρ εχει ζωην εν εαυτω
conj. d.a.n.m.sg. P.A.I. a.f.sg. prep. pron.
3Sg.
just as for the father he has life in himself

ουτως (thus,so) και τω υιω εδωκεν ζωην εχειν εν εαυτω. (John 5:26)
adv. conj. d.a. d.m.sg. A.A.I. a.f.sg. P.A.Inf. prep. pron.
3Sg. 3d.m.sg.
so and to the son he gave life to have in himself

Smoothed out:
For just as the father has life in himself, even so he gave to the son to have life in himself.

Chapter 12 - Second Aorist
Translate the following sentences.

1. παντες (all) γαρ ημαρτον και υστερουνται (fall short) της δοξης
conj. 2A.A.I. conj. P.P.I. d.a. g.f.sg.
3Pl. 3Pl.
all for they sinned and they fall short of the glory

του θεου (Rom. 3:23)
d.a. g.m.sg.

of the God

Smoothed out:
For all have sinned and fall short of the glory of God.

2. ει (if) γαρ πιστευομεν οτι ᾽Ιησους απεθανεν και ανεστη
conj. P.A.I. conj. n.m.sg. 2A.A.I. conj. 2A.A.I.
1Pl. 3Sg. 3Sg.
if for we believe that Jesus he died and he raised

ουτως (so) και ο θεος τους κοιμθεντας (those who are sleeping) δια
adv. conj. d.a. n.m.sg. d.a. participle prep.

so and the God those who are sleeping by

του ᾽Ιησου αξει (he will bring) συν αυτω (1 Thes. 4:14).
d.a. g.m.sg. prep. pron. 3d.m.sg.

of the Jesus he will bring with him

Smoothed out:
For if we believe that Jesus died and rose again, even so God will bring with Him those who are asleep in him.

3. παρεδωκα (I delivered) γαρ υμιν εν πρωτοις ο (rel pron) και
A.A.I. conj. pron. prep. adj. a.n.sg., conj.
1Sg. 2d.m.pl. n.m.sg.
I delieverd for to you to/in/by first that,what, which and

παρελαβον (I received), οτι Χριστος απεθανεν υπερ των αμαρτιων
2A.A.I. conj. n.m.sg. 2A.A.I. prep. d.a. g.m.pl.
1Sg. 3Sg.
I received that Christ he died for the sake of the sins

ημων κατα τας γραφας (1 Cor. 15:3)
pron. prep. d.a. a.f.pl.
1g.m.pl.
of us according to the scriptures

Smoothed out:
For I delievered to you first, that I also received, that Christ died for our sins according to the Scriptures.

4. εν τω κοσμω ην (was), και ο κοσμος δι᾽ αυτου εγενετο και
prep. d.a. d.m.sg. imperfect conj. d.a. n.m.sg. prep. pron. 2A.A.I. conj.
3g.m.sg. 3Sg.

in the world he was and the world by/through him he made and

ο κοσμος αυτον ουκ εγνω (John 1:10).
d.a. n.m.sg. pron. part. 2A.A.I.
3a.m.sg. 3Sg.
the world he not he knew

Smoothed out:
He was in the world and the world was made by Him, and the world did not know Him.

5. ειπεν ουν (then) παλιν αυτοις ο Ἰησους αμην αμην λεγω υμιν
2A.A.I. conj. adv. pron. d.a. n.m.sg. part. P.A.I. pron.
3Sg. 3d.m.pl. 1Sg. 2d.m.sg.
he said then again to them the Jesus truly truly I say to you

οτι εγω ειμι η θυρα (door) των προβατων (sheep) (John 10:7)
conj. pron. P.I. d.a. n.f.sg. d.a. g.n.pl.
1n.sg., 1Sg.
that I I am the door of the sheep

Smoothed out:
Then Jesus said to them again, "Truly, truly, I say to you that I am the door of the sheep."

Chapter 13 – Future Verbs
1. ει δε η αδικια (unrighteousness) ημων θεου δικαιοσυνην
cond. conj. d.a. n.f.sg. pron. g.m.sg. a.f.sg.
1g.pl.
if but the unrighteousness of us of God righteousness

συνιστησιν(she/it commend), τί ερουμεν;
P.A.I. pron. F.A.I.
3Sg. a.n.sg. 1Pl.
she/it commend what will we say

μη αδικος ο θεος ο επιφέρων (who brings) την οργην (wrath);
part. adj. d.a. d.a. a.f.sg.
n.m.sg. n.m.sg.
not unjust the God who brings the wrath

κατα ανθρωπον λεγω. (Rom 3:5)
prep. a.m.sg. P.A.I.
1Sg.
according to a man I am speaking

Smoothed out:
But if the unrighteousness of us commend the righteousness of God, what will we say, is God, the one who brings wrath, unjust. I am speaking as a man.

2. και ουτως πας ᾽Ισραηλ σωθησεται (will be saved), καθως γεγραπται (written)
conj. adv. adj. F.P.I adv.
n.m.sg. 3Sg.
and so all Israel will be saved just as it has been written

ηξει (he will come) εκ Σιων (Zion) ο ρυομενος (the Deliverer), αποστρεψει
prep. F.A.I.
3Sg.
he will come out of Zion the Deliverer will turn away

ασεβειας (ungodliness) απο ᾽Ιακωβ.(Rom. 11:26)
a.f.pl. prep.

ungodliness from Jacob.

Smoothed out:
And so all Israel will be saved just as it has been written, the Deliverer will come out of Zion, he will turn away ungodliness from Jacob.

3. πιστος ο λογος ει γαρ συναπεθανομεν, και συζησομεν (2 Tim 2:11)
adj. d.a. cond. conj. 2 A.A.I. conj. F.A.I.
n.m.sg. n.m.sg. 1Pl. 1Pl.
faithful the word if for we died together and we will live together

Smoothed out:
The faithful saying: For if we died together, we will live together also.

4. τεξεται δε υιόν, και καλέσεις το ονομα αυτου ᾽Ιησουν
F.M.I. conj. a.m.sg. conj. F.A.I. d.a. a.n.sg. pron. a.m.sg.
3Sg. 2Sg. 3g.m.sg.
she will bring forth and a son and you will call the name of him Jesus

αυτος γαρ σωσει τον λαον αυτου απο των αμαρτιων αυτων. (Matt. 1:21)
pron. conj. F.A.I. d.a. a.m.sg. pron. prep. d.a. g.f.pl. pron.
3n.m.sg. 3Sg. 3g.m.sg. 3g.f.pl.,
he for he will save the people of him from the sins them

Smoothed out:

She will bring forth a son and you will call his name Jesus, for he will save his people from their sins.

Chapter 14 - Aorist and Future Passive Verbs
Translate the following sentences.

1. πολλω ουν μαλλον (more) δικαιωθεντες (being justified) νυν εν τω αιματι αυτου
   adj. conj. adv. adv. prep. d.a. pron.
   d.m.sg d.n.sg. 3g.m.sg.
   much then more having been justified now by by the blood of him

   σωθησόμεθα δι᾽ αυτου απο της οργης (wrath). (Rom 5:9)
   F.P.I. prep. pron. prep. d.a.
   1Pl. 3g.m.sg. g.f.sg.
   we will be saved through him from the wrath

Smoothed out:
Much more then, having now been justified by His blood, we will be saved from the wrath through Him.

2. εγώ ειμι η θύρα (door) δι᾽ εμου εάν τις εισέλθη (enters in) σωθήσεται
   pron. P.I. d.a. prep. pron. part. pron. F.P.I.
   1n.sg. 1sg. n.f.sg. 1g.sg. n.m.sg. 3Sg.
   I I am the door through me if any one come in he will be saved

   και εισελεύσεται και εξελεύσετι και νομην (pasture) ευρήσει (he finds). (John 10:9)
   conj. F.M.I.Dep. conj. F.M.I.Dep. conj. a.f.sg. F.A.I.
   3Sg. 3Sg. 3Sg.
   and he goes in and he goes out and pasture he will find

Smoothed out:
I am the door, if any one enters through Me, he will be saved, and he goes in and goes out and he will find a pasture.

3. οτι ᾽Ιωάννης μεν εβάπτισεν υδατι (water), υμεις δε εν πνεύματι
   conj. n.m.sg. part. A.A.I. d.n.sg. pron. conj. prep. d.n.sg.
   3Sg. 2n.pl.
   That John truly he baptized in water you but with spirit

   βαπτισθήσεσθε αγίω ου μετα πολλας ταύτας ημέρας. (Acts 1:5)
   F.P.I. adj. part. prep. adj. d.pron. a.f.pl.
   2Pl. d.n.sg. a.f.pl. a.f.pl.
   you will be baptized holy not with many this days

Smoothed out:

That John truly baptized with water, but you with [the] Spirit, you will be baptized, by [the] Holy One not many days [from now].

4. ωσπερ (just as) γαρ εν τω ᾽Αδαμ παντες αποθνησκουσιν, ουτως (so) και εν
adv. conj. prep. d.a. adj. P.A.I. adv. conj. prep.
d.m.sg. n.m.pl. 3Pl.
just as for in Adam all they die so and in

τω Χριστω παντες ζωοποιηθήσονται. (1 Cor. 15:22)
d.a. adj. F.P.I.
d.m.sg. n.m.pl. 3Pl.
the Christ all they will be made alive.

Smoothed out:
For just as in Adam all die even so in Christ all will be made alive.

5. τι γαρ η γραφη λέγει; επίστευσεν δε ᾽Αβρααμ (Abraham) τω θεω
r.pron. conj. d.a. P.A.I. A.A.I. conj. Abraham d.a.
a.n.sg. n.f.sg. 3Sg. 3Sg. d.m.sg.
what for the scripture she/it says he believed but Abraham in the God

και ελογίσθη αυτω εις δικαιοσύνην (righteousness). (Rom 4:3)
conj. A.P.I. pron. prep. a.f.sg.
3Sg. 3d.m.sg.
and it was rekoned to him into righteousness.

Smoothed out:
For what does the Scripture say? Abraham believed God and righteousness was reckoned to him.

Chapter 15 - Imperfect Verbs
Translate the following sentences.
1. Οι μεν ουν συνελθόντες (go with) ηρώτων αυτον λέγοντες (saying)·κύριε, ει
d.a. part. conj. I.A.I. p.pron. v.m.sg. cond
n.m.pl. 3Pl 3a.m.sg.
truly then came together they were asking him saying Lord if

εν τω χρόνω τούτω αποκαθιστάνεις (restore) την βασιλείαν τω ᾽Ισραηλ (Acts 1:6).
prep. d.a. d.pron. P.A.I. d.a. d.a. pr.n.
d.m.sg. d.m.sg. 2Sg. a.f.sg.
in the time this you are restoring the kingdom to Israel

Smoothed out:

So indeed the ones who came together were asking (repeatedly asked) him, saying, Lord, whether at this time you are restoring the kingdom to Israel.

2. και νυν δόξασόν με σύ, πάτερ, παρα σεαυτω τη δόξη
conj. adv. A.A.Impv p.pron. p.pron. v.m.sg. prep. pron. d.a.
2Sg. 1a.sg. 2n.sg. 2d.m.sg. d.f.sg.
and now glorify I, me you father with yourself glory

η ειχον προ του τον κόσμον ειναι παρα σοί. (John 17:5)
r.pron. I.A.I. prep. d.a. d.a. P.Inf. prep. p.pron.
d.f.sg. 1Sg. g.n.sg. a.m.sg. 2d.sg.
which I was having before the world to be with you

Smoothed out:
And now, Father, (you) glorify you,me with yourself to/in/by the glory that I was having with you before the world was.

3. Και οι ανδρες οι συνέχοντες (holding) αυτον ενέπαιζον
conj. d.a. d.a. p.pron. I.A.I.
n.m.pl. 3a.m.sg. 3pl.
and the men those holding him they were mocking

αυτω δέροντες (beating) (Luke 22:63)
p.pron.
3d.m.sg.
to/in/by him beating

Smoothed out:
And the men, those holding him, were mocking, beating him.

4. ει γαρ επιστεύετε Μωυσει, επιστεύετε αν εμοί περι
cond. conj. I.A.I. d.n.sg. I.A.I. part. p.pron. prep.
2Pl. 2Pl. 1.d.sg.
if for you were believing Moses you were believing me about

γαρ εμου εκεινος εγραψεν. (John 5:46)
conj. p.pron. d.pron. A.A.I.
1g.sg. n.m.sg. 3Sg.
for of me that he wrote

Smoothed out:

For if you were believing Moses, you were believing me, for he wrote that about me.

5. ινα ο λογος του Ἰησου πληρωθη (might be fulfilled) ον ειπεν σημαινων (signifying)
conj. d.a. d.a. r.pron. 2A.A.I.
n.m.sg. g.m.sg. a.m.sg. 3Sg.
that the word of Jesus might be fulfilled which he spoke

ποιω θανατω ημελλεν αποθνησκσκειν. (John 18:32)
d.m.sg. d.m.sg. I.A.I. P.A.Inf.
3Sg.
what death he was to to die

Smoothed out:
That the saying of Jesus might be fulfilled, which he spoke signifying what death he was to die.

Chapter 16 - Perfect Tense
Translate the following sentences.

1. οτε ουν ελαβεν το οξος (vinegar) ο Ἰησους ειπεν τετελεσται, και
adv. conj. 2A.A.I. d.a. d.a. n.m.sg. 2A.A.I. Perf.P.I. conj.
3Sg. a.n.sg. 3Sg. 3Sg.
when therefore he received vinegar Jesus he said he finished and

κλινας (bowed) την κεφαλην παρέδωκεν το πνευμα. (John 19:30)
d.a. A.A.I. d.a.
a.f.sg. 3Sg. a.n.sg.
bowed the head he gave up the spirit

Smoothed out:
Therefore when Jesus received the vinegar he said, "It is finished." And he bowed the head, he gave up the spirit.

2. οιδα και πέπεισμαι εν κυρίω Ἰησου οτι ουδεν (nothing) κοινον
Perf.A.I. conj. Perf.P.I. prep. d.m.sg. g.m.sg. conj. adj. adj.
1Sg. 1Sg. n.n.sg. n.n.sg.
I have known and I have been persuaded in Lord Jesus that nothing unclean

δι᾽ εαυτου, ει μη τω λογιζομένω (thinking) τι κοινον ειναι,
prep. rel. pron. cond. part. d.a. pron. adj. P.Inf.
3g.m.sg. a.n.sg.
by himself if not thinking a certain one unclean to be

εκείνω κοινον. (Rom. 14:14)
d.pron. adj.

d.m.sg. n.n.sg.
that unclean

Smoothed out:
I have known and have been persuaded by the Lord Jesus that nothing [is] unclean in itself, but to him who thinks anything to be unclean, to him it is unclean.

3. αγγέλους τε τους μη τηρησαντας (keep) την εαυτων αρχην αλλα
a.m.pl. part. d.a. part. d.a. pron. a.f.sg. conj.
3g.m.pl.
angel and not keep their first but

απολιπόντας (left) το ιδιον οικητήριον εις κρίσιν μεγάλης ημέρας
d.a. a.n.sg. prep. a.f.sg. g.f.sg. g.f.sg.
a.n.sg.
left one's own habitation into judgment great the day

δεσμοις (chains) αϊδίοις υπο ζόφον τετήρηκεν, (Jude 1:6)
d.m.pl. adj. prep. a.m.sg. Pref.A.I.
d.m.pl. 3Sg.
chains eternal under darkness he has kept

Smoothed out:
And [the] angels who did not keep their own domain, but left their own abode, he has kept in eternal bonds under darkness for judgment of the great day.

4. Ἐν τούτω γινώσκομεν οτι εν αυτω μένομεν και αυτος εν
prep. d.pron. P.A.I. conj. prep. p.pron. P.A.I. conj. p.pron. prep.
1Pl. 3d.m.sg. 1Pl. 3n.m.sg. in
by this we know that in him we remain and him in

ημιν, οτι εκ του πνεύματος αυτου δέδωκεν ημιν. (1 John 4:13)
p.pron. conj. prep. d.a. p.pron. Perf.A.I. p.pron.
1d.pl. g.n.sg. 3.g.m.sg. 3Sg. 1d.pl.
us because from Spirit him he has given to us

Smoothed out:
By this we know that we abide in Him and He in us, because He has given to us His Spirit.

Chapter 17 – Subjunctive Mood
Translate the following sentences.

1. αρα ουν μη καθεύδωμεν ως οι λοιποί αλλα γρηγορωμεν
part. conj. part. P.A.S. adv. d.a. conj. P.A.S.
1Pl. adj.n.m.pl. 1Pl.

therefore then not we might sleep as the rest but we might watch

και νήφωμεν (1 Thes 5:6).
conj. P.A.S.
1Pl.
and we might be sober

Smoothed out:
Therefore then let us not sleep as others, but let us watch and let us be sober. (first person plural subjunctive = hortatory subjunctive)

2. παν ο δίδωσίν μοι ο πατηρ προς εμε ηξει (come), και τον
adj.a.n.sg. r.pron. P.A.I. p.pron. d.a. prep. p.pron. F.A.I. conj. d.a.
a.n.sg. 3Sg. 1d.sg. n.m.sg. 1a.sg. 3Sg.
all who he is giving to me the father to me he will come and

ερχόμενον (coming) προς εμε ου μη εκβάλω εξω (without)(John 6:37).
prep. p.pron. part. part. 2A.A.S. adv.
1a.sg. 1Sg.
him that is coming to me not not I might cast out without

Smoothed out:
All the Father is giving to me will come to me and him that comes to me I will by no means cast out. (double negative = emphatic negation)

3. καγω (and I) δίδωμι αυτοις ζωην αιωνιον και ου μη απόλωνται
conj+pron. P.A.I. p.pron. a.f.sg. adj.a.f.sg. conj. part. part. 2A.M.S.
1n.sg. 1Sg. 3d.m.pl. 3Pl.
and I I am giving to them life eternal and not not they might perish

εις τον αιωνα και ουχ αρπάσει τις αυτα εκ της χειρός
prep. d.a. conj. part. F.A.I. pron. p.pron. prep. d.a.
a.m.sg. 3Sg. n.m.sg. 3a.n.pl. g.f.sg.
into the for ever and not he will catch up a certain one them from the hand

μου (John 10:28).
p.pron.
1g.sg.
of me
Smoothed out:
And I am giving eternal life to them, and they will never perish; and no one will snatch them out of My hand.

4. εγώ ειμι η θύρα(door)· δι᾽ εμου εάν τις εισέλθη σωθήσεται
p.pron. P.I. d.a. prep. p.pron.cond. pron. 2A.A.S. F.P.I.
1n.sg. 1Sg. n.f.sg. 1g.sg. n.m.sg. 3Sg. 3Sg.

I I am the door by of me if a certain one he might enter be saved

και εισελεύσεται και εξελεύσεται και νομην (pasture) ευρήσει (John 10:9).
conj. F.M.I.Dep. conj. F.M.I.Dep. conj. a.f.sg. F.A.I.
3Sg. 3Sg. 3Sg.
and ne enter and go out and pasture he will find

Smoothed out:
I am the door. If anyone enters by Me, he will be saved and will go in and out and find pasture.

5. εν τη οικια του πατρός μου μοναι (mansion) πολλαι εισιν· ει δε μή,
prep. d.a. d.a. p.pron. adj.n.f.pl. adj.n.f.pl. P.I.cond.conj. part.
d.f.sg. g.m.sg. 1g.sg. 3Pl.
in the house of the father of me dwellings many they are if but not

ειπον αν υμιν οτι πορεύομαι ετοιμάσαι τόπον υμιν (John 14:2).
2A.A.I. part. p.pron. conj. P.M/P.I. A.A.Inf. a.m.sg. p.pron.
1Sg. 2d.pl. 1Sg. 2d.pl.
I said to you that I am going to prepare a place for you

Smoothed out:
In My Father's house are many dwelling places; if it were not so I would have told you. I myself am going to prepare a place for you.

Chapter 18 – Imperative
Translate the following verses.

1. και μη λυπειτε το πνευμα το αγιον του θεου, εν ω εσφραγίσθητε
conj. part. P.A.Impv. d.a. d.a. adj. d.a. prep. r.pron. A.P.I.
2Pl. a.n.sg. a.n.sg. g.m.sg. d.n.sg. 2Pl.
and not grieve the spirit the holy one of God in which you being sealed

εις ημέραν απολυτρώσεως (Eph 4:30).
prep. a.f.sg. g.f.sg.

into a day of redemption.

Smoothed out:
And grieve not the Holy Spirit of God in which you were sealed unto [the] day of redemption.

2. Ἀπο τότε ηρξατο ο Ἰησους κηρύσσειν και λέγειν· μετανοειτε·
prep. adv. A.M.I. d.a. P.A.Inf. conj. P.A.Inf. P.A.Impv.
3Sg. n.m.sg. 2Pl.
from then himself began Jesus to preach and to say Repent

ηγγικεν γαρ η βασιλεία των ουρανων (Matt. 4:17).
Perf.A.I. conj. d.a. d.a.
3Sg. n.f.sg. g.m.pl.
it has drawn near for the kingdom of heaven

Smoothed out:
From then Jesus himself began to preach and say, Repent for the kingdom of heaven has drawn near.

3. τον αρτον ημων τον επιούσιον δίδου ημιν το καθ'
d.a. p.pron. d.a. adj. P.A.Impv. p.pron. d.a. prep.
a.m.sg. 1g.pl. a.m.sg. 2Sg. 1d.pl.
the bread us the daily give us through out

ημέραν (Luke 11:3).
a.f.sg.

day

Smoothed out:
Give us day by day our daily bread.

4. πορευόμενοι (going) δε κηρύσσετε λέγοντες (saying) οτι ηγγικεν η βασιλεία
conj. P.A.Impv. conj. Perf.A.I. d.a.
2Pl. 3Sg. n.f.sg.
going and preach saying that it has drawn near kingdom

των ουρανων (Matt. 10:7).
d.a.
g.m.pl.
of the heaven

Smoothed out:
And going, preach, saying, the kingdom of heaven has drawn near.

Chapter 19 – Present Participles
Translate the following verse
1. Ου γαρ επαισχύνομαι το ευαγγέλιον, δύναμις γαρ θεου
part. conj. P.M/P.I. Dep d.a. n.f.sg. conj. g.m.sg.
1Sg. a.n.sg.
not for I am ashamed the gospel power for of God

εστιν εις σωτηρίαν παντι τω πιστεύοτι, ᾽Ιουδαίω τε πρωτον

P.I. prep. a.f.sg. adj. d.a. P.A.Part. d.m.sg. part. adv.
3Sg. d.m.sg. d.m.sg.
he/she/it is to salvation to/in/by every one believing Jew and first

και Ελληνι (Rom 1:16).
conj. d.m.sg.

and Greek

Smoothed out:
For I am not ashamed [of] the gospel, for it is the power of God unto salvation to every one believing to [the] Jew first and also to [the] Greek.

2. ουκ εστιν ο συνιων ουκ εστιν ο εκζητων τον θεόν (Rom 3:11).
part. P.I. d.a. P.A.Part. part. P.I. d.a. P.A.Part. d.a.
3Sg. n.m.sg. 3Sg. n.m.sg. a.m.sg.
not he/she/it is understanding not he/she/it is seeking out God

Smoothed out:
No one is understanding, no one is seeking out God.

3. τουτο γινώσκοντες οτι ο παλαιος ημων ανθρωπος συνεσταυρώθη,
d.pron. P.A.Part. conj. d.a. adj. p.pron. n.m.sg. A.P.I.
a.n.sg. n.m.pl. a.m.sg. 1g.pl. 3Sg.
this knowing that the old of us man he being crucified

ινα καταργηθη το σωμα της αμαρτίας, του μηκέτι δουλεύειν ημας
conj. A.P.Subj. d.a. d.a. d.a. adv. P.A.Inf. p.pron.
3Sg. n.n.sg. g.f.sg. 1a.pl.
that it might be destroyed the body of the sin no longer be a slave us

τη αμαρτία (Rom 6:6).
d.a. d.f.sg.

to/in/by the sin

Smoothed out:
Knowing this, that our old man being crucified in order that the body of sin might be destroyed, we are no longer being a slave to sin.

4. ει δε το πνευμα του εγείραντος τον Ἰησουν εκ νεκρων οικει εν
cond. conj. d.a. d.a. A.A.Part. d.a. a.m.sg. prep. adj. P.A.I. prep.
n.n.sg. g.m.sg. g.m.pl. 3Sg.
if but the spirit that raised up Jesus from dead is dwelling in

υμιν, ο εγείρας (he who raised) Χριστον εκ νεκρων ζωοποιησει και τα θνητα

p.pron. d.a.A.A.Part. a.m.sg. prep. adj. F.A.I. conj. d.a. adj.
2d.pl. n.m.sg. g.m.pl. 3Sg. a.n.pl.
you he who raised Christ from dead he will make alive and mortal

σωματα υμων δια του ενοικουντος αυτου πνεύματος εν υμιν (Rom 8:11).
a.n.pl. p.pron. prep. d.a. P.A.Part. p.pron. a.n.sg. prep. p.pron.
2g.pl. a.n.sg. 3g.m.sg. 2d.pl.
bodies your by dwelling of him spirit in you

Smoothed out:
But if the spirit that raised up Jesus from [the] dead is dwelling in you, he who raised Christ from [the] dead will also make alive your mortal bodies by the dwelling of his spirit in you.

Chapter 20 Aorist Participles
Translate the following verses.

1. Ευλογητος ο θεος και πατηρ του κυριου ημων Ἰησου Χριστου,
adj. d.a. conj. n.m.sg. d.a. p.pron. g.m.sg. g.m.sg.
n.m.sg, n.m.sg. g.m.sg. 1g.pl.
blessed God and Father of Christ of us Jesus Christ
ο ευλογησας ημας εν πάση ευλογια πνευματικη εν τοις επουρανίοις
d.a. A.A.Part. p.pron. prep. adj. d.f.sg. adj. prep. d.a. adj.
n.m.sg. 1a.pl. d.f.sg. d.f.sg. d.n.pl.
the one who blessed us in every blessing spiritual in the heavenly places

εν Χριστω (Eph 1:3)
prep. d.m.sg.

in Christ

Smoothed out:
Blessed [is] the God and Father of our Lord Jesus Christ, the one who blessed us with every spiritual blessing in the heavenly places in Christ.

2. προορίσας ημας εις υιοθεσίαν δια Ἰησου Χριστου εις αυτόν, κατα
A.A.Part. p.pron. prep. a.f.sg. prep. g.m.sg. g.m.sg. prep. p.pron. prep.
n.m.sg. 1a.pl. 3a.m.sg.
Having predestined us into an adoption by Jesus Christ into him according to

την ευδοκίαν του θεληματος αυτου (Eph 1:5)
d.a. d.a. p.pron.
a.f.sg. g.n.sg. 3g.m.sg.
the good pleasure of the will of him

Smoothed out:

Having predestined us into an adoption by Jesus Christ to himself according to the good pleasure of his will.

3. Ἐν ω και υμεις ακούσαντες τον λόγον της αληθείας, το ευαγγέλιον
prep. r.pron. conj. p.pron. A.A.Part. d.a. d.a. d.a.
d.m.sg. 2n.pl. n.m.pl. a.m.sg. g.f.sg. a.n.sg.
in whom also you after hearing the word of truth the gospel

της σωτηρίας υμων, εν ω και πιστεύσαντες εσφραγίσθητε τω πνεύματι
d.a. p.pron. prep. r.pron. conj. A.A.Part. A.P.I. d.a.
g.f.sg. 2g.pl. d.m.sg. n.m.pl. 2pl. d.n.sg.
of salvation of you in in which also having believed you were sealed in the spirit

της επαγγελίας τω αγίω (Eph 1:13)
d.a. d.a. adj.
g.f.sg. d.n.sg.
of the promise the holy

Smoothed out:
In whom you also after hearing the word of truth, the gospel of your salvation in which you also after believing you were sealed with the Holy Spirit of promise.

4. Αυτος γάρ εστιν η ειρηνη ημων, ο ποιήσας τα αμφότερα (both) εν και
p.pron. conj. P.I. d.a. p.pron. d.a. A.A.Part. d.a. num. conj.
3.n.m.sg. 3sg. n.f.sg. 1g.pl. n.m.sg. a.n.pl.
he for is the peace of us the one who made the both one and

το μεσότοιχον (partition) του φραγμου (hedge) λύσας, την εχθραν εν τη σαρκι
d.a. d.a. A.A.Part. d.a. prep. d.a.
a.n.sg. g.m.sg. n.m.sg. a.f.sg. d.f.sg.
the partition wall of the hedge after loosing enmity in the flesh

αυτου (Eph 2:14)
p.pron.
3g.m.sg.
of him

Smoothed out:
For he, he is our peace, the one who made both one and after breaking the partition wall of the hedge the enmity in his flesh.

5. τον νόμον των εντολων εν δόγμασιν καταργησας, ινα τους δύο
d.a. a.f.sg. d.a. g.f.pl. prep. d.n.pl. A.A.Part. conj. d.a. adj.
n.m.sg. num.

the law of the commands in ordinances after destroying that the two

κτίση εν αυτω εις ενα καινον ανθρωπον ποιων ειρήνην (Eph 2:15)
A.A.Subj. prep. p.pron. prep. num. adj. a.m.sg. P.A.Part. a.f.sg.
3Sg. 3d.m.sg. a.m.sg. n.m.sg.
he/she/it might create in him into one new man making peace

Smoothed out:
After destroying the law of the commands in ordinances, in order that he might make the two into one new man making peace.

6. και αποκαταλλάξη τους αμφοτέρους (both) εν ενι σώματι τω θεω δια
conj. A.A.Subj. d.a. a.m.pl. prep. num. d.n.sg. d.a.
3Sg. d.n.sg. d.m.sg.
and he might reconcile the both in one body to God through

του σταυρου, αποκτείνας την εχθραν εν αυτω. (Eph 2:16)
d.a. g.m.sg. A.A.Part. d.a. a.f.sg. prep. p.pron.
n.m.sg. d.m.sg.
of the cross killing the enmity in him

Smoothed out:
And He might reconcile the both in one body to God through the cross, killing the enmity by himself.

Chapter 21 – Perfect and Future Participles
Translate the following verses:
1. πάντα υπέταξας υποκάτω των ποδων αυτου. εν τω γαρ υποτάξαι αυτω
adj. A.A.I. adv. d.a. p.pron. prep. d.a. conj. A.A.Inf. p.pron.
a.n.pl. 2Sg. g.m.pl. 3g.m.sg. 3d.m.sg.
all you put under under the feet of him in for put under him

τα πάντα ουδεν αφηκεν αυτω ανυπότακτον. Νυν δε ουπω ορωμεν αυτω
d.a. adj. adj. A.A.I. p.pron. adj. adv. conj. adv. P.A.I. p.pron.
a.n.pl. a.n.sg. 3Sg. 3d.m.sg. a.n.sg. 1Pl. 3d.m.sg.
all things nothing he left him not made subject now but not yet we see him

τα πάντα υποτεταγμένα (Heb 2:8)
d.a. adj. Perf.P.Part.
a.n.pl. a.n.pl.
all things having been put under

Smoothed out:

You put all things under his feet. For in putting under him all things, he left nothing not made subject to him. But now we are do not seeing all things being put under.

6. Και δια τουτο διαθήκης καινης μεσίτης εστίν, οπως θανάτου γενομένου
conj. prep. d.pron. g.f.sg. adj. n.m.sg. P.I. adv. g.m.sg. 2A.M.Part.
a.n.sg. g.f.sg. 3Sg. g.m.sg.
and by this covenant new mediator he is how/that death becoming

εις απολύτρωσιν των επι τη πρώτη διαθήκη παραβάσεων την επαγγελίαν
prep. a.f.sg. d.a. prep. d.a. adj. d.f.sg. g.f.pl. d.a. a.f.sg.
g.f.pl. d.f.sg.
into redemption those upon the first covenant of transgressions the promise

λάβωσιν οι κεκλημένοι της αιωνίου κληρονομίας. (Heb 9:15)
2A.A.Subj. d.a. Perf.P.Part. d.a. adj. g.f.sg.
3Pl. n.m.pl. g.f.sg.
they might receive those having been called of eternal inheritance

Smoothed out:
And by this he is the mediator of this new covenant, how by death into [the] redemption of [the] transgression upon those by the firt covenant, those having been called might review the promise of eternal inheritance.

2. εν ω θελήματι ηγιασμένοι εσμεν δια της προσφορας του σώματος
prep. r.pron. d.n.sg. Perf.P.Part. P.I. prep. d.a. d.a. g.n.sg.
d.n.sg. n.m.pl. 1Pl. g.f.sg.
by that will having been sanctified we are by offering of/from the body

᾽Ιησου Χριστου εφάπαξ (one time). (Heb 10:10)
g.m.sg. g.m.sg. adv.

Jesus Christ once

Smoothed out:
By that will we are having been sanctified by the offering of the body of Jesus Christ one time.

3. Μακάριος ο αναγινώσκων και οι ακουοντες τους λόγους της προφητείας
adj. d.a. P.A.Part. conj. d.a. P.A.Part. d.a. d.a. g.f.sg.
n.m.sg. n.m.sg. n.m.pl. a.m.pl.
blessed he that reads and they that hear the word prophecy

και τηρουντες τα εν αυτη γεγραμμένα, ο γαρ καιρος εγγύς (near)(Rev. 1:3)
conj. P.A.Part. d.a. prep. p.pron.Perf.P.Part. d.a. conj. n.m.sg. adv.
n.m.pl. a.n.pl. 3d.f.sg. a.n.pl. n.m.sg.
and keeping these in it having been written for time near

Smoothed out:
Blessed [is] he that reads and those who hear the word of prophecy and keeps these things that have been written in it for [the] time [is] near.

4. και ει τις ουχ ευρέθη εν τη βιβλω της ζωης γεγραμμένος, εβληθη
conj. cond. pron. part. A.P.I. prep.d.a. d.f.sg. d.a. Perf.P.Part. A.P.I.
n.m.sg. 3Sg. g.f.sg. n.m.sg. 3Sg.
and if some not it was found in the book of the life having been written was cast

εις την λίμνην (lake) του πυρός. (Rev. 20:15)
prep. d.a. a.f.sg. d.a. g.n.sg.
into the lake of the fire

Smoothed out:
And whosoever was not found written in the book of life was cast into the lake of fire.

Vocabulary

αγαθος, -η, -ον	good
αγαπη, η	love
αγαπητος, -η, -ον	beloved
αγγελία, η	message
αγγελος, ο	messenger, angel
αγιάζω	I sanctify,set apart
αγιος, -α, -ον	holy
αγω	I lead
αδελφός, ο	brother
αδικία, η	unrighteousness
αδικος	unjust, unrighteous
αιμα, τό	blood
αιρω	I take up, take away
αιών, ο	age
αιωνιος	eternal
ακουω	I hear
αλήθεια, η	truth
αλλά	but
αλλος, -η, -ο	other, another (of the same kind)
αμαρτάνω	I sin
αμαρτία, η	sin
αματωλός, ο	sinner
αμην	verify, truly, amen (of Hebrew origin)
αν	no translation
ανά	prep. acc., up, among, between
αναβαινω	I go up
αναγιγνώσκω	I read
ανάστασις, η	resurrection
ανήρ, ο	man, husband
άνθρωπος, ό	man, person
ανιστημι	I rise
ανοίγω	I open
αντί	prep. gen., opposite, instead of
ανυπότακτος	not made subject
απαγγέλλω	I tell, proclaim
απέρχομαι (D)	I go away
από	prep. abl., from, away from
αποθνησκω	I die
αποκαταλλάσσω	I reconcile
άποκρίνομαι (D)	I answer
αποκτεινω	I kill
απόλλυμι	to perish, destroy

απολυτρωσις	redemption
απολύω	I release, dismiss
αποστρεφω	to turn away
απόστολος, ο	apostle
αποτέλλω	I send out (with message)
αρα	thus, therefore
αρπάζω	to catch up
αρτος, ο	bread, loaf
αρχή, η	beginning
αρχομαι (D)	I begin
ασπάζομαι (D)	I greet
αρχω	I rule
αρχων, ο	ruler
αυτά	they (n)
αυταί	they (f)
αυτή	her
αυτό	it (n)
αυτοί	they (m)
αυτός	him
αφίημι	I send away
αχρι	until (adv)
βάλλω	I throw, cast
βαπτίζω	I baptize
βασιλεία, η	kingdom
βασιλεύς, ο	king
βιβλίον, τό	book
βλέπω	I see
Γαλιλαία, η	Galilee
γαρ	for (conj.)
γένος, τό	race, kind
γη, η	the earth, land
γίνομαι (D)	I become
γινώσκω	I know
γλωσσα, η	tongue
γνωσις, η	knowledge
γραμματεύς, ο	scribe
γραφή, η	writing, Scripture
γράφω	I write
γρηγορέω	to be awake
γυνή, η	woman, wife
δαιμόνιον, τό	demon
Δαυίδ, ο	David
δε	but, and, now
δει	it is necessary
δέχομαι (D)	I receive
διά	prep. gen., through, by, in; acc., because of

διάβολος, ο	the Devil
διαθήκη, η	covenant
διδάσκαλος, ο	teacher
διδάσκω	I teach
διδαχή, η	teaching
δίδωμι	to give
διέρχομαι (D)	I go through
δικαιος, -α, -ον	righteous, just
δικαιοσύνη, η	righteousness
διό	therefore
διώκω	I persecute
δόγμα**,** τό	dogma, ordinance
διδαχή, η	glory
δοξαζω	I glorify, praise
δουλος, ο	slave, servant
δύναμαι (D)	I can, am able
δύναμις, η	power
δωρον, τό	gift
εάν	if (cond.)
εγγιζω	to bring near
έγείρω	I raise up
εγώ	I
εθνος, τό	nation
ει	if, whether (cond.)
ει	you are
ειδω	to see, know
ειμί	I am
ειναι	to be
ειρήνη, η	peace
εις	prep. acc., into, to, in
εισέρχομαι (D)	I go into, enter
εισί(ν)	they are
ειτε	if, whether
εκ	prep. abl., out of (εξ when used before a vowel)
εκαστος, -η, -ον	each, every
εκβάλλω	I drive out
εκει	there, in that place
εκζητεω	I seek out
εκκλησία, η	church
εκπορεύομαι (D)	I go out
ελεος, το	mercy
ελληνι	Greek
ελπίς, η	hope
εμπαιζω	mock
εν	prep. loc., in, at, on; inst., by means of
ενοικέω	to dwell

εντολή, η	commandment
εξέρχομαι (D)	I go out of
εξουσία, η	authority, power
εξω	outside
επαγγελία, η	promise
επαισχυνομαι	I am ashamed
επί	prep. gen., on, upon, over; loc., on, in, above; acc., over, across
επιθυμία, η	desire, longing
επουράνιος	heavenly (adj)
εργον, τό	work
ερεω	to say, speak, utter
ερημος	desert
ερχομαι (D)	I come, go
εσθιω	I eat
εσμέν	we are
εστέ	you (pl) are
εστί(ν)	he/she/it is
εσχατος, -η, -ον	last
ετερος, -α, -ον	other, another (of a different kind)
ετι	still, yet (adv.)
ετοιμάζω	I prepare
ευαγγελίζω	preach good news
ευαγγέλιον, τό	gospel, good news
ευδοκία, η	good pleasure
ευθύς	immediately (adv.)
ευλογητός	blessed (adj)
ευρίσκω	I find
εχθρα, η	hatred, enmity
έχω	I have
εως	until, while (conj)
ζόφος, ο	blackness
ζωή, η	life
ζωοποιέω	to make alive
ηδη	now, already
ημεις	we
ημέρα, η	day
θάλασσα, η	sea
θάνατος, ο	death
θέλημα, τό	will
θέλω	I wish, will
θεός, ο	god, God
θεραπευω	I heal
θνητός	mortal
θρόνος, ο	throne
θυγάτηρ, η	daughter
ιδιος, -α, -ον	one’s own

ιδού	look! behold!
ιερεύς, ο	priest
ίερόν, τό	temple
᾽Ιησους, ο	Jesus, Joshua
ιματιον, τό	clothing
ινα	that, in order that
᾽Ιουδαιος	Jewish, a Jew (adj.)
᾽Ισραηλ, ο	Israel
ιχθύς, ο	fish
᾽Ιωαννς, ο	John
καγω	and I, I also
καθαρίζω	I cleanse, purify
καθεύδω	to sleep
κάθημαι (D)	I sit down
καί	and, also, even
καινος, -η, -ον	new
καιρός, ο	time, season
κακος, -η, -ον	bad
καλεω	to call
καλος, -η, -ον	good, beautiful
καρδία, η	heart
καρπός, ο	fruit
κατά	prep. gen., down, upon, against; acc., along, according to
καταβαινω	I go down
καταργεω	to cease, destroy
κεφαλή, η	head
κηρύσσω	I proclaim, preach
κληρονομία, η	inheritance
κοινός	common, unclean
κοιωνία, η	fellowship
κοσμος, ο	world
κραζω	I cry out
κρίνω	I judge
κρίσις, η	judgment
κτίζω	I create
κύριος, ο	lord
λαμβάνω	I take, receive
λαός, ο	people
λέγω	I say, speak
λείπω	I leave
λίθος, ο	stone
λογίζομαι	to count, impute
λόγος, ο	word
λοιπος	remaining
λυπεω	to grieve
λύω	I loose, or destroy

μαθητής, ο	disciple
μακάριος	blessed
Μαρια, η	Mary
μαρτυρία, η	witness, testimony
μεγας	(adj.) great
μέλλω	to be about to, intend
μεν	truly (part.)
μένω	I remain, dwell
μεσίτης, ο	mediator
μέσος	middle
μετά	prep. gen., with; acc., after
μετανοεω	repent
μη	not
μηδέ	and not
μηκετι	no longer
μήτηρ, η	mother
μικρος, -α, -ον	small, little
μονος, -η, -ον	only, alone
νεκρος, -α, -ον	dead
νήφω	to be sober
νόμος, ο	law
νυν	now (adv.)
νύξ, η	night
οδός, η	road, way
οικεω	dwelling
οικητηριον, τό	habitation
οικος, ο	house, household
ολος, -η, -ον	whole, all
ονομα, τό	name
οπου	where (adv)
οπως	how, that
ορος, τό	mountain
οράω	I see
οσος, -η, -ον	as much as, as great as
οταν	when, whenever
οτε	when, while
οτι	because, that
ου	not (ουκ or ουχ)
ουδε	and not, nor
ουκετι	no longer (adv.)
ουν	therefore, then
ουπω	not yet (adv)
ουρανός, ο	heaven
ους, ωτός, τό	ear
ουτε	not, nor
οφείλω	I owe, ought

οφθαλμός, ο	eye
οχλος, ο	crowd, multitude
παιδιον, τό	child, infant
παλαιός	old
πάλιν	again (adv.)
παρά	prep. abl., from; loc., with, beside; acc., beside, beyond, along
παράβασις, η	transgression
παραβολή, η	parable
παράκλητος, ο	advocate
παραλαμβάνω	I take, receive
παρεδίδωμι	to give over
πας	all, every
πάσχω	I suffer
πατήρ, ο	father
Παυλος, ο	Paul
πειθω	I persuade
πέμπω	I send
περί	prep. gen., about, concerning; acc., around, about
Πετρος, ο	Peter
πίνω	I drink
πίπτω	I fall
πιστευω	I believe, have faith (in)
πίστις, η	faith
πιστος, -η, -ον	faithful
πλοιον, τό	boat
πνευμα, τό	spirit
πνευματικός	spititual (adj)
ποιέω	I make
ποιος	of what sort or manner
πόλις, η	city
πολύς	many, large
πονηρος, -α, -ον	evil
προορίζω	I predetermine
πορεύομαι (D)	I go
πούς, ο	foot
πρό	prep. abl., before
προς	prep. gen., for, for the sake of; loc., at, on, near; acc.,toward, with
πρεσβύτερος	older, elder (adj.)
προσέρχομαι (D)	I come to, go to
προσεύχομαι (D)	I pray
προσφορά, η	offering
πρόσωπον, το	face
προφητεία, η	prophecy
προφήτης, ο	prophet
πρωτος, -η, -ον	first
πτωχός	poor

πυρ, τό	fire
πως	how?
ρημα, τό	word, saying
σάββατον, τό	Sabbath
σάρξ, η	flesh
σημειον, το	sign
σκάνδαλον, το	stumbling block
σκοτία, η	darkness
σκότος, τό	darkness
σπείρω	I sow
σπέρμα, τό	seed, offspring
σταυρός, ο	a cross
στάχυς, ο	wheat, grain
στόμα, το	mouth
σύ	you
συζαω	to live together
σύν	prep. inst., with, together with
συνάγω	I gather together
συναγωγή, η	synagogue
συναποθνησκω	to die together, die with
συνέρχομαι (D)	I come with
συνίημι	to understand
συσταυρόω	to be crucified
σφραγιζω	seal
σώζω	I save
σωμα, τό	body
σωτηρία, η	salvation
τέ	and
τεκνον, το	child
τεκτω	to bring forth, bear
τελέω	to end, finish
τέλος, τό	end
τηρέω	to keep, guard
τις	who, which, what (rel. pron.)
τόπος, ο	place
τότε	then (adv.)
υδωρ, το	water
υιοθεσία, η	adoption
υπάγω	I go away
υποτάσσω	I put under
φωνή, η	voice

φέρω	I bear, bring
ψεύδομαι (D)	I lie, deceive
ψεύστης, ο	liar
Φαρισαιος, ο	Pharisee
φως, το	light
χαίρω	I rejoice
χάρις, η	grace
χαρά, η	joy
χείρ, η	hand
Χριστός, ο	Christ
χρεία, η	need
χρόνος, ο	time, season
υιός, ο	son
υπαρχω	I exist, am
υμεις	you
υπερ	prep. gen., in behalf of, for the sake of; acc., over, above, beyond
υπό	prep. abl., by (agency); acc., under
φως, το	light
ψεύδομαι (D)	I lie, deceive
ψεύστης, ο	liar
ψυχή, η	soul, inner life
ωδε	here
ωρα, η	hour, time
ως	as, while, when
ωστε	so that, therefore

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